

THE DOCTRINE OF JEHOVAH
ADDRESSED TO
THE PARSIS

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WILSON

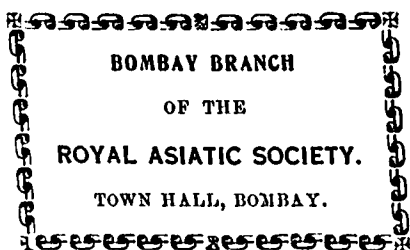


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THE DOCTRINE OF JEHOVAH

ADDRESSED

TO THE PÁRSÍS:

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A SERMON

PREACHED ON THE OCCASION OF THE

BAPTISM OF TWO YOUTHS OF THAT TRIBE,

MAY MDCCCXXXIX.

With Supplemental and Illustrative Documents.

BY JOHN WILSON, D.D., F.R.S.

HONORARY PRESIDENT OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC
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TO
GEORGE SMYTTAN, ESQ. M.D.
LATE OF THE BOMBAY MEDICAL BOARD.

MY DEAR FRIEND,

The two first editions of this Sermon—one of which appeared in India, and the other in this country—were inscribed to you, “in grateful acknowledgment of the Christian sympathy and assistance long extended by you to the author, in the prosecution of his missionary labours.” It is my wish that that which I now give to the public should bear the same expression of my affection and regard.

The Discourse has been for a considerable time out of print; and the present issue is made to meet demands for it in Scotland, in consequence of the interest excited by the completion of their studies for the holy ministry of the two interesting and devoted youths, on the occasion of whose admission into the Christian Church it was first delivered, and the prospect of their speedily entering on missionary labour in the great land of their nativity, in connection with the Free Church of Scotland.

The SERMON, which exhibits to the reader the general principles of the Zoroastrian Faith, in the light of

divine truth, I again give forth as it was originally preached. Some of the NOTES formerly attached to it I have modified or suppressed, substituting for them a few references to my more extended work, entitled "THE PARSI RELIGION, as contained in the ZAND-AVASTA, and propounded and defended by the Zoroastrians of India and Persia, UNFOLDED, REFUTED, and CONTRASTED with CHRISTIANITY,"—which has been given to the public since the discourse was preached. The INTRODUCTION, containing a brief notice of the settlement of the Pársis in Western India, and of the foundations of their religious tenets, I have somewhat enlarged. The APPENDIX, which gives some information respecting the circumstances which, by the blessing of God, led to the conversion of the Pársi youths whom it mentions, and of the measures resorted to by their countrymen in consequence of that event, is also somewhat extended.

It is my prayer, and I am sure that it is yours, that the little work as it now stands may deepen the interest which is felt in the fate of the few and scattered remnants of one of the greatest nations of antiquity, and in the discharge of the duty which we owe to the many millions of immortal souls in our own great Eastern empire.

I am, my dear friend,

with many fond remembrances,

Yours affectionately in the Lord,

JOHN WILSON.

EDINBURGH, Dec. 1846.

INTRODUCTION.

THE ancestors of the Pársís of Western India, it is well known, were a portion of the followers of Zoroaster, who fled from their homes in Persia, on its invasion by the Musalmán Khalifs, in the middle of the seventh century of the Christian era. The history of their arrival in India, as preserved in their own documents, is meagre, obscure, and unsatisfactory. According to the accounts which are most worthy of credit,* it appears that they retreated, in the first instance, to the mountains of Khorásán, where they continued for a hundred years; that they afterwards proceeded to Hormazd, or Ormus, in the Persian Gulf, where they remained fifteen years, during which they prepared several vessels intended for facilitating their farther emigration; that, after finally leaving the shores of their native country, they first landed in Diva, or Dieu, a small island to the south-west of the peninsula of Gujarát, where they were contented to rest for nineteen years, during which they acquired a

* Of these, the most important is the "Kissah-i-Sanján," written, at Nausári, in Persian verse, A.D. 1599, by Behráni, the son of Kaikobád. A translation of this work, by Lieut. F. B. Eastwick, with notes, by the author of this Sermon, is contained in the Journal of the Bombay branch of the Royal Asiatic Society, for Feb. 1842.

knowledge of the Hindú languages and handicrafts ; and that, on the expiry of that time, they set sail for Sanján, at the southern extremity of the Gujarát province.

— As the Pársís approached Sanján, a great storm is said to have arisen, which inspired the crews of their vessels with the greatest terror, and led them to present their supplications to some of the principal objects of their religious worship. They addressed themselves in particular to the Izad (angel) Behráam, and vowed, that if they escaped destruction, they would hold him in special remembrance, guard his sacred fire, and honour the days devoted to his service. They were permitted to reach the creek in safety ; and some of their principal men lost no time in entering on negotiations with Jádé (Jayadeva ?) Ráná, the prince of the place, as to the terms of their landing, and residing within his territories. Four of their Mobeds, or priests, were introduced into the royal presence ; and they declared that they were exiles from Persia on account of their religion. When they were interrogated on the principles of their faith, they requested a few days for deliberation ; and, on their expiry, they came forward with sixteen *shlokas*, or distichs, composed in a corrupt Sanskrit, which they repeated, as explanatory of their doctrines and practices.

A copy of these *shlokas*, in the original language, is now before me. They represent “ the fair, the fearless, the valiant, and the athletic Pársís,” as worshippers of the sun, and five elements, and of Hormazd, the chief of the angels ;* as accustomed to observe

* Chief of the *Suras*, in Sanskrit.

silence in seven situations, viz. bathing, contemplating the divinity, making offerings to fire, eating victuals, and performing the functions of nature ; as using incense, perfumes, and flowers in their religious services ; as worshippers of the cow ; as adorning themselves with the sacred garments, the *sadra* or shirt, the *kásti* or cincture for the loins, and the cap of two folds ; as rejoicing in the song, and instruments of music, on the occasion of their marriages ; as habituated to ornament and perfume their wives ; as liberal in their charities, and particularly in excavating tanks and wells ; as having, women as well as men, the common sympathies of humanity ; as practising ablutions with *gomútra*, one of the products of the cow ; as wearing the sacred girdle when praying and eating ; as feeding the sacred flame with odoriferous wood ; as practising devotion five times a-day ; as scrupulous observers of conjugal fidelity, and purity ; as regardful of annual religious ceremonies in behalf of their ancestors ; as placing great restraints on their women after their confinement ; and as forming a high estimate of their religious observances. It is remarkable that the shlokas make no reference to the religious books of the Pársis ; to their deprecation of Ahriman, or the Evil Principle, or the custom, peculiar to them, and never neglected by them, of exposing the dead in their *Dakhmas*, or “ towers of silence,” to be devoured by vultures, or reduced to corruption by the influence of the atmosphere. Their allusion to tanks and wells, and general charity, and to some Hindú rites, seems to intimate an origin much later than the arrival of the Zoroastrians in Gujarát.

In the *Kissah-i-Sanjân*, they are represented as saying, "On account of our faith, we have fled from the unbelievers [the Mubammadans], we have abandoned all our possessions, we have encountered difficulties in a long journey. Home, and land, and substance, we have altogether forsaken. O prince of excellent fortune, we are the poor descendants of Jamshid. We reverence the moon and the sun. Three other things we hold in estimation,—the cow, water, and fire. We worship fire and water; also, the cow, the sun, and the moon; whatever God has created in the world we pray to, for he has selected them. This string, composed of seventy-two threads, we bind on with the solemnity of vows."*

* The *kusti*, here referred to, according to the institutes of the Pársis, should consist of seventy-two interwoven filaments, and should three times circumvent the waist. The appointed time for investiture, is when a child has arrived at the age of seven years, seven months, and ten days. It sometimes takes place at an earlier period, in order to facilitate infantile marriages, of which the Pársis are as fond as any other class of the natives of India; and also at a later period, when families are unable to pay for the necessary ceremonies.

I have never heard any rational explanation of it, as a symbol, from the Pársis. The same remark is applicable to their *sadra*, or sacred muslin shirt. The form and texture of the latter, however, evidently show that it is intended to be the representative of a *coat of mail*. The *sadra* and *kusti* together are the panoply in which the Pársis believe that they can successfully resist the assaults of Ahriman, or the Evil Principle, Edal Dâru, the chief priest of the Rasamis, the larger of the two sects into which the Pársis have been divided by a dispute about an intercalary month, says, in a work on the Miracles of Zoroaster, (p. 4-8,) to which, with others, I have published a reply, that "the *sadra* and *kusti* preserve the soul from the calamities accruing from Ahriman," and that the souls of dead

Jádé Ráná, on hearing the expositions of the Mo-beds, gave permission to the Pársís to settle in his territories, on condition that they should cease to wear armour; agree to use the language of the country in the common affairs of life; modify the dress of their women, to suit the notions of the Hindús; and celebrate their marriages at night, according to the Hindú custom. They brought under culture the district which he assigned to them, near the place of their landing, and multiplied, and became powerful, under the favour which they received from him and his successors. Mindful of the vow which they had made in danger, they embraced an early opportunity of establishing in royal dignity, the fire of Behráam to which they ignorantly attributed their safety and success.

The settlement of the Pársís at Sanján, is said to have remained in a consolidated state for about three hundred years, at the expiry of which it sent forth some colonists, to Nausári, Kanbháyat, Baroch, Ukaleshwar, Bánkanír, Variáo, and other places to the northward. Its history is a complete blank, from this date, till the attempt made against the part of the country in which it is situated by Sultán Máhmud Begadá, about the year 1507, when it greatly aided

children "are prevented by them" from becoming devils, Khavis and Jins (genii), "while many of the souls of the Júd-díns (heathens), become devils, Khavis, and Jíns!"

The kusti bears some analogy to the munjh, or sacred string of the Bráhmans. It is evident, from the ancient figures at Persepolis, Basitun, and other places in Persia, that it, or something corresponding with it, must have been in use among the followers of Zoroaster in times of remote antiquity.

the Hindú prince in his defence, and consequently suffered much from the troops of the Muhammadans, after his overthrow. At this time, the sacred fire was carried into the jungles of Wásandá, and when the danger was past, it was removed to Nausárí, at the expense of an opulent Zoroastrian, and with the aid of three of the Dasturs, or Pársí doctors. On the formation of the European factories at Surat, in the sixteenth and seventeenth centuries, many of the Pársís took up their abode at that seat of commerce. It is not much above a century since any considerable numbers of them settled in Bombay.

The Pársís in Western India now amount to about 50,000 souls. Of these, according to a census made about five years ago, 20,184 are resident in Bombay. In the collectorate of the Northern Konkan, there are 1451.* There are about 200 in the Portuguese settlement of Daman. About fifteen years ago, 10,507 dwelt in the town of Surat; but the number there is now understood to be very considerably reduced. Most of the remainder are to be found in the northern and southern parts of the Surat collectorate, and particularly in Baroch,† and its neighbourhood, and Balsír and Nausárí. There are some in the Ahmadábád collectorate, and a few families at most of the different military stations, both in the Company's territories in the Bombay Presidency, and in those of the native princes. A few adventurers are more widely

* Statement furnished to the author, by Mr D. Davidson, C. S. March 1839. There is only one family now resident in Sanján.

† The Pársí population of Baroch, amounted in 1834 to 2063, according to a table presented to me by Mr Kirkland.

scattered. Though not a numerous body, the Pársís have great influence wherever they reside. In Bombay, many of them are merchants, bankers, ship-builders, brokers, shopkeepers, contractors, and mechanics, whose connections are very extensive. In the districts they principally devote themselves to agriculture, and the drawing of palm-wine. The first native of India on whom Her Majesty Queen Victoria has conferred the honour of knighthood is a Pársí, the charitable Sir Jamsetjee Jecjeebhoy.

The number of the Zoroastrians still to be found in Persia, according to a letter addressed to me by the learned professor Westergaard at Copenhagen, who visited their settlements at Yazd and Kirman, in 1843, is now reduced to about a tenth part of that found in India.* They are known in that country by the name of Gabars. They have still occasionally correspondence and communion with their co-religionists in India.

The authoritative foundation of the Pársí faith is the ZAND-AVASTA', which I have never seen in the hands of the Pársís in a collected form. It consists of the VANDIDA'D, which is composed of the Vandidád properly so called, and the two Larger Liturgical Works, the YAGNA and VISPARD, which are interspersed with it, and recited along with it during the celebration of the more extended services of the Zoroastrians; the KHURDAH-AVASTA, or Minor Liturgy, and various separate devotional pieces.

The VANDIDA'D, properly so called, consists of a dialogue in the Zand language, said to have been con-

* See Mr Westergaard's letter in the Journal of the Royal Asiatic Society of Great Britain and Ireland, vol. viii. p. 349.

ducted between Zoroaster and the god Hormazd, and to form the only remaining *nusk* of the Zand-Avasta, the twentieth. Along with the principal liturgical works which accord with it, it was loosely translated into French by Anquetil du Perron, and published by him in Paris, in 1771. Several references are made to it in the following Sermon ; and its demerits, in a religious point of view, I have discussed in a separate pamphlet.* A full analysis and exposure of it, founded on an examination of the original, and supported by many quotations, I have given in the sixth chapter of my work, entitled, "The Pársí Religion, as contained in the Zand-Avasta," &c.

The YAGNA, or IZASHNE', the Grand Sacrificial Service, is the most important of the Pársí liturgical works. It is divided into seventy-two sections, or *Hás*, which are principally occupied with the simple adoration and recognition of all the different objects of worship, addressed by the followers of Zoroaster. The first of these *Hás* forms the subject of a most elaborate and learned commentary, of which two volumes have appeared,† by M. Eugène Burnouf, the distinguished professor of Sanskrit in the university of Paris. Translations of specimens of others of them, I have given in my work last mentioned.

The VISPARD, which is recited along with the Yagna, is not dissimilar to it in character. Its name indicates its dedication to "all the masters," or objects of purity addressed by the Zoroastrians. It is divided into twenty-seven small sections or *Kardahs*.

* Lectures on the Vandidád Sádé of the Pársis.

† Commentaire sur Yagna, Paris, 1833, &c.

The arrangement of the *KHURDAH-AVASTA'* is attributed by the Pársis to A'darbád Máhrespand, a contemporary of Sháhpur, the successor of Ardeshir Bábegán, who flourished in the third century after Christ. In both the manuscript and printed copies of the work which I have examined, as I have stated elsewhere, I have observed great differences as to the amount of its actual contents. The principal pieces which it contains are the *Yasts* or sacrificial services for the Amsháspands or archangels, and the Izads or angels, who are supposed to preside over the different departments of nature; the five *Nidishes*, or Laudations of the Sun, Moon, and Venus, and Fire and Water;* the *Patets* or penitential prayers, the most celebrated of which is that denominated the *Irání*; the greater and less *Sirozahs*, containing short salutations, principally of the Amsháspands and Izads for every day of the month. It is correctly remarked by Mr Erskine, in his able and interesting account of the sacred books and religion of the Pársis,† that their liturgical works are "filled with repetitions, beyond even the usual licence of such compositions." This would appear, however, to be reckoned a matter of no consequence, as they are offered up in a language which none of their number, except a few of the priests, in any degree understand.

In a large manuscript in my possession, formed principally of the *RAWA'YATS*, or Traditions of the Pársis, and containing articles in the Zand, Pahliví

* For the enumeration of the contents of some of its editions see Preface to "The Pársi Religion," p. 13-15.

† Transactions of the Literary Society of Bombay, vol. ii.

and Persian languages, I have observed many additional prayers in the Zand language, to be used on particular occasions, of which the Pársis are now ashamed.

A few of the works of secondary authority among the Pársis may now be mentioned.

The BUNDE'SHNE', or BUNDEHESH, contains a digested, and original account of the Pársi cosmogony and theology. It is found in the Pahlví language, but it does not profess to be a work of any great antiquity. Its authority is on the wane among the Zoroastrians in India, though there are still many who view its claims as little short of those of inspiration.*

The ARDA'Í-VIRA'F-NA'MAH contains the visions of Ardái Viráf, connected with the Pársi heavens and hells. It exists in Persian, and was after a sort translated into English by Mr J. A. Pope, in 1816. It is said to have been composed in the days of King Ardeshr Bábegán (c. A.D. 202), to supply the want of the Zand books, said to have been destroyed by Alexander the Great on his conquest of Persia. It

* A defence of this work, against some animadversions by a Pársi, which had appeared in one of the native newspapers, was published in 1831, by Dastur Edal Dáráb. His antagonist, after quoting some of its most absurd passages, observed in reply, "Besides this, in every page and paragraph of this same Bundéshné, there are a thousand subjects, written with far grosser stupidity, by reading and hearing which we ourselves incur damnation, for in this book, a thousand blasphemies against the Creator and Preserver of both worlds appear.....For the person who admits that the Bundéshné is a book of religion, there will be no escape from hell before the day of the resurrection." (*Oriental Christian Spectator*, vol. ii. p. 422.) I endeavoured on this occasion, to show that many passages, exactly similar to those objected to, occur in the Vandidad.

is remarkably curious and amusing, and it is frequently illustrated by drawings of the same character.

The ZARTUSHT or ZARTASHT-NA'MAH is a work in the Persian language, composed by a Pársí named Zartusht Behráh, and bearing the date A.D. 1277. It is highly valued by the Pársís, as containing the alleged history of their prophet Zoroaster, though its legendary notices, which are absurd enough, do not certainly agree with the myths of the Zand writers. An edition of it was lithographed from my MS. of the work at Bombay in 1843. I have reviewed it at length in "The Pársí Religion," and a translation by my friend Mr. Eastwick is given in the Appendix to that work.

For notices of other religious works of the Pársís, I refer such of my readers as may be curious about them to the Eighth Chapter of the same publication.

Almost all the works which I have now mentioned, have been translated into Gujaráti, the vernacular language of the Pársís. Only a few copies of the version of the Vandidád and Izashné, however, have yet got into circulation among them. The translation made of them is interlinear with the original Zand; and, with its accompanying paraphrases and comments, forms a great help to the studies of the orientalist. I have the only written copy of them supposed to be in the possession of a European. Twenty-five copies were lithographed from it in 1842 and 1843, by the Bombay Branch of the Royal Asiatic Society, for presentation to the principal libraries in Europe and India.

The fundamental principles of the Pársí religion,

as contained in the works now mentioned, may be briefly stated as follows:—

1. The Supreme Being is Zarvána-Akarana, "Time-without-Bounds," or the "uncreated universe." He is wholly absorbed in his own excellence.

2. The principal products of Zarvána-Akarana are Hormazd and Ahriman. The former is the author of all that is good in creation, and the latter of all that is evil.

3. The universe, as far as all that is good is connected with it, is under the superintendence of Hormazd and subordinate Amsháspands and Izads, or archangels and angels, who preside over the different departments of nature pertaining to his creation. Hormazd and the various Amsháspands and Izads are objects of worship. So are the elements of which the universe is composed, and particularly fire, the soul, and sun, and manifestation of Hormazd himself, and all the objects created by Hormazd, especially those distinguished by their glory and excellence. The universe, as far as all that is evil is connected with it, is under the guidance and control of Ahriman and his archangels and angels, against whom Hormazd is carrying on a determined warfare, and who are to be considered and treated by the Pársís as objects of deprecation and avoidance.

4. The law of Hormazd is contained in the Zand-Avastá revealed to Zoroaster. Salvation is to be obtained by the observance of the precepts of that law, and particularly by repentance, penances, intercession of friends, and the observance of the rites and ceremonies, which are essential to acceptable worship,

and which consist principally in the preservation of the purity of the elements.

5. The destiny of man is to be fixed according to the preponderance of his good works or evil works. According to the *Vandidád*, men are to receive the fruit of their works about the dawn of the morning following the third night [after death], when the splendid Mithra and the brilliant light begin to rise on the mountains. The devil *vizaresó* or Vizars at that time having bound the souls of the worshippers of the devils, conveys them away. By the *patham Zarvó-dátanam*, paths given by time, proceed both the pure and the accursed. The pure man, when he reaches the *Chinvat-peretum*, bridge of Chinavad, desires the fruit of his merit acquired in this world. There his righteousness, powerful and beautiful, is present with him. He has the protection of the dog [formerly fed by him], that of his children [who are praying for him], and various other blessings. The *darvand* goes into darkness. The pure man proceeds by the way of the lofty *Haramverezaitim*, or Alborz. He passes the bridge of Chinavad, and arrives in the mansions of the Izads. The *Ahu-mano*, or Bahman, rises from his golden throne, and asks the holy soul, how hast thou come from the world of death to that in which there is no evil? The pure soul becomes happy, and receives a golden throne, prepared by Hormazd and the Amshaspands, in *Gáro-mnanem*, that high place, the abode of Hormazd and the abode of the Amsháspands and of the other pure spirits.*

6. The pains of hell are purgatorial. There will

* "Pársí Religion," p. 336.

be a general resurrection. Of this resurrection the Zand writings give little information. According to the Bundéshné, the time appointed for the duration of the world is 12,000 years, being 1000 for each sign of the Zodiac. 6000 of these, during which Ahriman remained in primeval darkness, were expended before the introduction of evil, and under the dominion of Hormazd, 2000 of them having been spent while the world was in the higher regions, and the same number while it was in its present position. During the 3000 which follow, and which are now current, Ahriman and Hormazd dispute the sway. During the last 3000, Ahriman is to be triumphant. They are to be followed by the general resurrection of all animated beings, when the holy will immediately attain to perfect felicity, and when the wicked, including Ahriman himself, will have their depravities purged away by three days' torment in the melted metals of hell, and be established for ever in holy order and happiness! (See the Bundéshné, particularly toward the conclusion.) Some of the Pársís think that Ahriman will be finally destroyed.

In the following Sermon, I have referred to these religious principles of the Pársís, principally as they are set forth in their sacred books. I am aware that a great variety as to minor points exists in their individual creeds, and I hold no single person responsible for the errors which the interests of truth have led me to expose.

The Sermon was preached in circumstances of peculiar interest,—partly, on the first of May 1839 when Dhanjibhai Nauroji, a Pársí youth of great pro-

mise, was, in the presence of hundreds of his countrymen, baptized by me, in the Scottish Mission-house, and when Hormazdjí Pestonjí, another ingenuous young man of the same tribe, who was admitted into the church a few days afterwards, publicly renounced his connexion with the faith of Zoroaster ; and partly on the close of the proceedings adopted against me in the Supreme Court of Judicature in Bombay, through the instrumentality of some of the Pársís of that place, whose indignation was greatly excited when they found their faith for the first time deserted in their own day, and the spiritual control of their caste set at defiance, and when the rage of the lowest orders of their tribe, inflamed by influences which I need not particularize, threatened to find no bounds, except in the serious injury, if not the destruction, of those who were innocently its objects.* An account of the conversion of the youths, taken from the affidavits read in Court, and other documents ; and a notice of the legal proceedings, the issue of which fully sustained the interests of religious liberty, and other memoranda, will be found in the Appendix.

The general principles which I have propounded in this Discourse, I am ready to defend against all assaults. I trust that in maintaining them, in this instance, I have been actuated by that sacred love to

* Our knowledge of the character of certain of the Pársís, led us almost to anticipate the disturbance which actually occurred. On the 1st of November 1838, six months before the baptisms, I wrote thus to the Rev. Dr Brunton, the Convener of the General Assembly's Committee on Foreign Missions :—
"When an open step is taken, there will be a great commotion among the Zoroastrians."

the Pársi tribe, which becomes the messenger of the Gospel of Jesus, earnestly seeking to promote their eternal welfare, and that nothing has been advanced by me in a spirit calculated to offend the feelings of any candid inquiry. If I have kept my own countrymen in view, in any observations which I have made, and explanations which I have offered, it has been in the hope that they will give me, and my fellow-labourers, more of their sympathy and prayers in the great work in which we are engaged connected with the scattered children of Elam, to whose conversion, both on its own account, and the influence which it is fitted to have on the numerous tribes around us, we attribute the greatest importance.

J. W.

S E R M O N.

"I am Jehovah, and there is none else, there is no God besides me: I girded thee, though thou hast not known me..... I form the light, and create darkness: I make peace, and create evil: I Jehovah do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I Jehovah have created it."—ISAIAH xlv. 5, 7, 8.

THE captivities of the Jews, recorded in the Old Testament, were instrumental, in some degree, in instructing the inhabitants of ancient Persia in the doctrine and providence of Jehovah, if not in the "expectation of Israel" respecting the advent and redemption of the Messiah. It is not improbable, that from that distant country, the great seat of the observation of the "heavenly host," came the wise men to Jerusalem, who said, "Where is he that is born King of the Jews? for we have seen his star in

the East, and are come to worship him"—*— and who, when arrived at the place of his humble birth, presented to him their homage, and the tokens of their affection and reverence ; and it is not impossible that their reports of what they had seen and heard may have awakened the curiosity and inquiry of some of their countrymen. When the apostles were filled with the Holy Ghost, on the pentecost immediately succeeding the crucifixion and resurrection of Christ from the dead, there were "Parthians, and Medes, and Elamites"† dwelling at Jerusalem, who witnessed the miraculous effects which followed, and who might afterwards testify respecting them in their native land, to the furtherance of the Christian cause.

Be the fact, however, in these cases, as it may, there cannot be a doubt that our holy faith was early brought into contact with the religion of Zoroaster, and that its triumphs among the votaries of that system of error, though little regarded by the Church in our day, have been very distinguished. It is the consistent testimony of antiquity, that several of the apostles of our Lord and their immediate disciples, announced its glad tidings in the land of Persia ; and that their evangelical labours were followed

* Matt. ii. 2.

† Acts ii. 9.

by very considerable success.* According to Orosius and Baronius, Helena, the queen of Adiabene, was converted to the religion of the Cross about the forty-sixth year of our era.† The Roman Martyrology, under the nineteenth of January, mentions a noble Persian named Marius, who, with his wife and children, suf-

* Some of the authorities are mentioned by Fabricius (*Lux Evangelii*, p. 633). The following passage of Assemani (*Bibliotheca Orientalis Clementino-Vaticana*, vol. iv. pp. 3, 4), gives a summary of the testimonies on this subject:—"Thomam enim et Thaddæum Syrorum Chaldæorumque apostolos fuisse, non Syri tantum, sed et Græci Latinique omnes affirmant..... Matthæum vero Æthiopibus primum, deinde Parthis, Persis, Medisque prædicasse, affirmant Sanctus Ambrosius (*Psal. xlv.*), Paulinus (*Carm. xxvi.*), et Menæa Græca (16. Novemb.) Bartholomæum quoque in India seu Arabia Felice, nec non in Perside et Armenia fidem Christi nunciasse, ex Eusebio (*Lib. v. cap. 10*), Sophronio (*Cap. vii.*), Theodoro Studita (*Auct. tom. iii. p. 497*), Niceta (*Auct. tom. iii. p. 395*), Nicephoro (*Lib. ii. cap. 30*), Græcisque Menæis (II Jun.) ostendit Tellemontius. (*Tom. i. par. 3*). Idem ex Fortunato (*Lib. viii. cap. 4*), Nicephoro (*Lib. ii. cap. 4*), pseudo-Abdia (*Lib. 6*), et Beda (*Retract. in Act. Apost.*) enarrat, Judam Jacobi seu Lebræum, alias Thaddæum, ab Adie, quidem seu Thaddæo discipulo diversum, Arabie, Syriæ, Mesopotamieque populos docuisse, deinde in Persidem venisse ibique cum Simone Cananæo coronatum fuisse. Petrum denique Apostolorum principem Syriam et Mesopotamiam percurrisse, scribunt Metaphrastes (*Sur. xxix. Jun.*), Erasmus (*in I Pet. c. 5*), Petrus de Marca (*De concord. lib. vi. cap. 1*), Drusius (*Critic. sacrar. tom. viii. p. 171*), et Basnagius (*Tom. i. Annal. ad ann. 46, n. 27*). This statement is followed by a quotation in full of the Syrian and Chaldæan testimonies, which are on the whole very satisfactory.

† Assemani *Bibliothec. Orient. tom. iv. p. 36*. Josephus (*Antiq. Jud. lib. xx. 2, 1*), probably with more accuracy, makes Helena a convert to Judaism.

ferred for the name of Christ, about seven years later. The same work, under the thirteenth of July, refers to two Persians, Abdon and Sennon, who glorified God in a similar manner, under Decius, about the year 250. In the reign of the first Hormazd, who came to the throne in the year 302, a Magian priest of great learning embraced Christianity, and powerfully laboured for its establishment and extension. With reference to his interesting case, the principal Armenian clergy, in the middle of the fifth century, thus addressed Mihrnerseh, the prime minister of Persia :—" We call to mind that in former times one of the Mogbeds (Mobeds), who was very learned in your doctrine, and whom you held to be something more than man, did believe in the God of life, the Creator of heaven and earth, and that he disproved and annihilated every word of your doctrine. It being found that nothing could be done against him by reasoning, he was stoned by king Vormist. Shouldst thou be now really wishful to know our principles, his books are to be found in all parts of your country: read, and learn from them."* That Christianity, at the commence-

* The History of Vartan, and of the Religious Wars of the Persians and Armenians, chap. ii.—Mr Neumann, the learned translator of this work from the Armenian, says, " The fact

ment of the fourth century, had greatly extended itself in Khorásán and Transoxiana, is clearly certified by the Syrian chronicles.* About the same time, the Armenian nation having been converted to Christianity, its influence began to advance the Christianization of the neighbouring Persia.† Eusebius mentions the delight with which Constantine heard of the existence in his day of many churches in Persia, with “myriads” of professors who frequented them,‡ and presents us with a letter which the Roman emperor addressed on their

here related is entirely new, and I have in vain sought for more precise information on the subject.” I submit that the following passage of Fabricii (*Lux Evangelii*, p. 634) refers to it:—“Eodem tempore sapiens Persa, qui libros multos composuit ad confirmandum Religionem Christianam et informandas opiniones Magorum, celebratur ab Gregorio Abulpharajio, in historia Dynastiarum, p. 87.” This notice is given in the *ipsissimis verbis* of Pocock’s translation of Abulpharajius.

* *Assemani Bibliothec. Orient.* vol. iv. p. 477.

† Gregory the Enlightener was, at Cesarea, “consecrated archbishop of Armenia, by Leonidus the metropolitan, in the year of our Lord 302. On his return to Armenia he baptized the whole nation, with King Tiridates, to whom he gave the Christian name of Johannes.”—Aydall’s translation of Chamich’s *History of Armenia*, vol. i. p. 162. The influence of the Armenians on the conversion of the Persians is mentioned by Sozomen, lib. ii. cap. 8.

‡ *Ἡυθόμενος γετοί παρὰ τῷ Περσῶν γένει πληθύνει τὰς τοῦ Θεοῦ Ἐκκλησίας, λαοῦς τε μυριανδρῶν ταῖς Χριστοῦ ποίμναις ἐναγελαΐζεσθαι κ. τ. λ.* *De Vita Constantini*, lib. iv. cap. 8.

behalf to the second Sháhpur.* Persia sent her representative to the Council of Nice, which was held in the year 325.†

Her Christianity at this time was of no mean character, if we may form a judgment from the trials which it endured, for it stood the brunt of several most grievous persecutions. On three several occasions, the second Sháhpur turned his arms against that part of his subjects which acknowledged its heavenly origin ; and great was the havoc which he wrought among them. " His last persecution," says Mosheim, " was the most cruel and destructive of the three ; it carried off an incredible number of Christians, having commenced in the year 330, and ceased only in 370."‡ Of these attempts to destroy the church, some most interesting and affecting details are given by Sozomen, which well illustrate the power of divine grace, and the strength of the Christian cause. We read, in' this his-

* Loc. supra cit. cap. 13. Sozomen (lib. ii. cap. 15) represents Constantine as dissuading Sháhpur from persecuting the Christians. Valesius, in his notes (p. 107), however, justly infers from the silence of Eusebius on this subject, and other circumstances, that the persecution had not begun at the time referred to.

† Inter patres Nicænos anno Christi 325, subscripsit Concilio Ecumenico Joannes Persidis Episcopus (Labbe. Concil. tom. ii. p. 52) qui apud Gelasium Cyzicenum (tom. cit. p. 227 et 267), Ecclesias in tota Persia, et magna India repræsentasse dicitur. Assemani Bibliothec. Orient. tom. iv. p. 36.

‡ Eccles. Hist. Cent. 4, part ii. chap. 4.

torian, of heavy fines having been inflicted on the professors of the Gospel ; of Simeon the archbishop of Seleucia and Ctesiphon, who, when brought before the king, refused to adore the sun, though the attempt was made to allure him by the most liberal promises, and to frighten him into obedience by atrocious threats directed against the whole Christian society, and who after witnessing the death, on a single day, of a hundred ministers of the Divine Word, whom he encouraged to constancy by declaring that "the highest and most blessed of all good works is to meet death for the sake of God," was himself cruelly slaughtered ; of Usthazanes, a eunuch and preceptor of the king, who, though in the first instance he had on one occasion conformed to idolatry, in opposition to the dictates of his conscience, joyfully took his place among the martyrs to the truth ; of Pusices the overseer of the king's artificers, who, for addressing the words of heavenly consolation to some of his fellow-believers whose sufferings had aroused his compassion, had an incision made in his neck, and his tongue cruelly out-rooted, and a termination put to his earthly existence ; of the daughter of Pusices, who was murdered at the same time ; of an "immense multitude" of Christians, who, in different

towns and villages, were dragged from their concealment by the Mobeds, and destroyed by the sword ; of a virgin named Tarbula, who was innocently condemned and sawn asunder, and the quarters of whose body were afterwards suspended on stakes ; of several persons who were scourged and lacerated in the most cruel manner ; and of twenty-four bishops, whose names are enumerated, and of sixteen thousand noble Persians, who, besides many other persons of the middle and lower ranks of life, were called to surrender their lives for their Divine Master.*

After these atrocities were committed, and in the commencement of the reign of Yazdejard, the royal favour seems providentially to have been extended for a short period to the Christian Church in the far East. Maruthas the bishop of Mesopotamia, having been sent on an embassy to this sovereign by the younger Theodosius, was, in the first instance, greatly honoured by him on account of his distinguished piety. The jealousy and superstitious fears of

* Sozomen, lib. ii. cap. 9-14. An abridgment of the passage to which I have now referred, is given by Fox in his Martyrology. It requires, however, to be compared with the original, as it is in some particulars erroneous. No person who peruses the narrative of Sozomen, can agree with Mosheim, when he represents the horrid persecution as arising more from the suspicion of treasonable designs, than from hatred to the name of Christ.

the Mobeds were consequently excited; and they impiously concealed, beneath one of the fire altars, a person who should warn the king against his influence. Their plot was discovered, and favours were multiplied upon Maruthas. He was permitted to build churches wherever he pleased; and through his instrumentality the Gospel was widely extended in the regions of Persia. He returned a second time on a political mission to the court of Yazdejard, whom he almost persuaded to embrace Christianity.* *The favourable impressions which he made upon the king, appear, however, to have been afterwards obliterated, for Yazdejard, according to the testimony of Theodoret,† excited by the imprudent zeal of a bishop named Abda, who had overthrown a fire-temple, commenced the work of persecution, which was advanced, with unexampled zeal and without provocation, by his son and successor Verranes, or Behrám V. The barbarities practised against the followers of Christ by this last mentioned prince, about the year 421, were un-

* Socratis Hist. Eccles. lib. viii. Abul-Pharajius (Hist. Dyn. p. 91), says, "Theodosius junior annos quadraginta duos imperavit. Hoc tempore magnus fuit Christianorum numerus in regno Persarum, et valde propagatus est Christianismus opera Maruthæ Episcopi Miyapharekinensis, qui a Theodosio juniore ad Persas missus est."

† Eccles. Hist. lib. v. cap. 39.

exampled for their severity ; and the heart's blood freezes at the narrative which has been given of them by the historian.* Nothing but the power of Jehovah could have preserved His Church amidst the assaults which it then experienced from the " court of hell ;" and that power did not fail to be exercised in its behalf. With reference to this subject, Leont, an Armenian priest, could make this striking appeal :—" I have heard from my predecessors, that, in the days of the king of kings, Shapuh (Sh'ihpur) II. when this doctrine began to spread itself throughout the land, and filled the whole kingdom of Persia, and thence the countries towards the east, and in those days the teachers of our faith instigated the king to issue a rigorous order for the silencing of Christianity, lest the belief of the Magi should be wholly extinguished. The more, however, he sought to check it, the more and more did this doctrine diffuse and increase. It came into the land of the Kushanians, and thence it spread itself south even to the Indies ; and the Christians were so fearless and bold in the land of Persia, that they even built themselves churches in all the cities of the kingdom, which were distinguished by royal castles. They built chapels, which

* Theodoret, in loc. supra cit.

they endowed in the same manner as the churches. No where could any means be made effectual against them. They continually increased and spread, and grew to a great power. The cause of this extraordinary success we know not ; but we see the fact that all the world is conforming to this new doctrine." * Yazdejard the second, who was addressed in this language, in the year 450, proved, like many of his predecessors, a violent enemy of the truth ; but he also was unable to banish Christianity from his dominions. After opposing the Church for many years by an armed force, he at length conferred upon it many distinguished privileges ; and, to use the word of the Armenian history, " granted unbounded freedom in matters of belief."† Affairs remained nearly in this state till the days of the wretched Chosroes (Khosru), who once more kindled the flames of persecution, and sought to destroy the servants of the living God. The subsequent growing corruption of doctrine in the Church, caused much of its glory to pass away ; and the invasion of Persia by the Musalmán Khalifs, permitted under the unsearchable providence of God, arrested the progress of the truth, as well as punished, in just retribution, the heathen adversaries of the Church.

* History of Vartan by Elisæus, p. 70. † Ib. p. 64.

From all that we have now said, it must appear evident that great multitudes of Zoroastrians continued for several centuries to enter the Christian Church, and to vindicate the sincerity of their faith under circumstances of peculiar trial. They forsook the worship of the elements of nature, for the service of Him who in the beginning said, "Let there be light, and there was light," and who "made heaven, and the earth, and the sea, and the fountains of waters;" they humbly confessed and deplored their natural depravity, and innumerable actual transgressions, and renounced all confidence in the prevalence, before a holy God, of their unworthy prayers, unmeaning ceremonies, miserable penances, defective repentance, and imperfect obedience; and they put their trust in that Divine Saviour, who, after becoming the surety and the substitute of his chosen people, made an atonement for their iniquities by enduring their punishment—who brought in an everlasting righteousness, through which God is just while he justifies the ungodly—and who communicates his Spirit, that the soul may be sanctified, and rendered capable of contemplating the glory, and rejoicing in the grace, of the Godhead. The fact is delightful to the mind of every true Christian, who hears of the

triumphs of the truth in the ages that are past, with a feeling of rapture akin to that with which he observes its progress in his own day ; who has his faith assured by the history of God's dealings with his Church ; and who rejoices in the consideration, that from among the fallen and ruined family of man, there will ultimately be found a redeemed multitude, which no man can number, out of every kindred, and country, and tongue, and nation. The fact should arouse the attention of the Pársis of the present day, whose forefathers were driven to this land by the infuriated and ungodly zeal of the followers of the false prophet of Mecca ; and they should examine the claims of that system of religious faith, which, even when the kingly and priestly power of their nation were in direct hostility to it, secured the credence of, and extended its saving and purifying influences to, thousands and tens of thousands, who in the land of their fathers were once like themselves, the worshippers of the works of God, instead of the Creator himself. It should mightily encourage the hearts of the beloved youths who on this occasion are enabled to come forward to declare their repentance towards God, and faith in our Lord Jesus Christ.

The descendants of the ancient Pársi converts

form, no doubt, a large portion of the Armenian, Georgian, Nestorian, and Jacobite Christians, who are now to be found in Persia and the neighbouring countries. There may be instances, even in our day, of these churches being joined by a Zoroastrian in their vicinity, as in the case of the father of a youth from Bushir now present with us in this assembly.* None of the Pársís, however, in any part of the world, so far as I am aware, have, till this occasion, entered any of the Protestant churches. Though those of India have had much intercourse with the English, from the first time of their visiting this western coast ; and though, upwards of a century and a half ago, Mr Lord, a pious minister at Surat, endeavoured to excite the sympathies of our countrymen in their behalf,† none of them have as yet publicly professed their attachment to our holy faith. Their

* The young man here referred to, a short time after the baptism of the Pársí youth, from conscientious motives left the communion of the Armenian Church, and joined that of our native Presbyterian Church in Bombay.

† See that curious work, "A Discovery of Two Foreign Sects in the East Indies, namely, the Sect of the Banians, the ancient Natives of India, and the Sect of the Persees, the ancient Inhabitants of Persia ; together with the Religion and Manners of each Sect. By Henry Lord, sometime resident in East Indies, and Preacher to the Honourable Company of Merchants trading thither." It is reprinted in Churchill's Collection, vol. vi., and in Pinkerton's Voyages and Travels, vol. vii.

continued infidelity, through so long a period, appears wonderful to many who have witnesssd their ready adoption of much that is commendable in European manners, and the laudable enterprise, energy, and industry which they have shown in most of the pursuits of life to which they have devoted themselves; and I dare not, for one moment, attempt to justify it. I am under the necessity of saying, however, that as Christians, we have greatly failed to discharge our duties in reference to their instruction, as well as that of many of the interesting tribes by which we are surrounded. It is only about twenty-four years since the Gospel of salvation began to be preached to the natives of this part of India; and a shorter period has passed away since the Scriptures of truth began, even in a limited degree, to be circulated among them. The Hindús, who form the great body of the population, have naturally enough received the chief attention of the few who have devoted themselves to the work of ministering among the heathen. It was not till about eight years ago, when Providence led me to engage in a discussion, which is well known to most of you,* that any *special* efforts were made for the enlightenment of the Pársís

* See the Oriental Christian Spectator, 1831.

of this city ; and it was not 'till the establishment of the General Assembly's Institution in 1835, the situation and arrangements of which invited their attention, that their youth were introduced, in any considerable numbers, into any seminaries in which the doctrine of Christ is freely and fully taught. We have much to answer for our neglect of them ; and in the interesting circumstances in which we are now assembled, we have great occasion to praise that God who condescends to impart his blessing to the feeblest efforts, and great encouragement to persevere and abound in our work of faith and labour of love. In the hope of contributing, in some degree, to forward the happy movement which has been begun, and which, we trust, will not terminate till " the outcasts of Elam,"* in this place, are all brought into the fold of the good Shepherd, I would affectionately direct your attention to the words of Jehovah, which I have read in your hearing, and which, through the mouth of the prophet Isaiah, were originally spoken to Cyrus, the king of the Medes and Persians, about a hundred and sixty years before his appearance on the scene of his kingly greatness. They convey instruction suited to all the sons of men, but espe-

* Jeremiah xlix. 36.

cially to the devotees of the Persian faith, which, though greatly modified in many of its rites and ceremonies, remains, as far as its essential principles are concerned, nearly in the same state in which it was in the days of him to whom they were addressed. All the clauses of the verses before us are pregnant of meaning of the most solemn import ; and even though some repetition be unavoidable, we shall consider each of them in its order.

I. The speaker calls upon us to recognise Him as the self-existent, eternal, independent, and unchangeable God. "*I am Jehovah*," is his express announcement.

This introduction is in harmony with the other passages of Holy Writ which refer to the manner of the Divine existence, in language at once the most precise and sublime, and in which we find God saying, "I Jehovah, the first, and with the last ; I am He ;"* "I am Jehovah, I change not ;"† "I am Jehovah ; that is my name : and my glory will I not give to another ;"‡ and which should constrain us to say, "The Lord is the true God, he is the living God, and an everlasting King."§ As

* Isaiah xli. 4.

† Malachi iii. 6.

‡ Isaiah xlii. 8.

§ Jeremiah x. 10.

consistent even with the dictates of natural religion, it should strike upon the ears of the Pársís, like the voice of thunder, and should make them fall prostrate in the dust of humiliation before Him who is its author. As far as they follow the system of belief which they profess, they do not recognise the self-existent Being, as the supreme object of worship, nor scarcely as an object of worship at all. They conceive of him, as Time-without-Bounds,* as undefined primeval light, as destitute of qualities, and as absorbed in his own essence. Hormazd, whom they consider as his greatest active product,† they view as the highest object of their regard, reverence, and worship; and to him they ascribe the names, titles, and attributes of God,‡ while at the same time, they refer to him as merely the “chief of the Amsháspands,” or archangels, and associate him with his compeers, Bahman, Ardebehist, Sháriwar, Spandármad, Khurdád, and Amardád,§

* The first mention in the *Vandídad of Zarvāna-Akarana*, or Time-without-Bounds, is in the nineteenth fargard, and he (or it) is there only incidentally alluded to. One of the passages in which the expression occurs, is translated in a subsequent note. See p. 47.

† See the commencement of the *Bundéshné*.

‡ See the *Vandídad*, *passim*, and the *Yast of Hormazd*, &c.

§ See the translation, by the author, of the *Sifat-i-Sirozah* of the Pársís, in the *Journal* (No. viii.) of the Royal Asiatic Society, and in the appendix to the “Pársí Religion, as contained in the *Zand-Avasta*,” p. 551–560.

who are said to preside over the various departments of nature.* The fundamental truth of religion, then, they have yet to learn, admit, and apply in their devotional and practical services. They must be considered, in the view of the claims of the Creator, as robbing him of that honour and glory which necessarily belong to him, as practising the sin than which none greater can be imagined, and as provoking the righteous indignation of Heaven. I call upon them to consider the position in which they stand, and to mark their guilt, and their danger ; and cherishing the deepest compassion for their immortal souls, and entertaining the most fervent desires for their welfare in time and eternity, I earnestly beseech them to beware of prejudice and sophistry when they attempt to form a sober judgment of their circumstances. Let them take no encouragement in their errors from the similarity of their creed to that of the Hindús, who view the divine nature, as essentially *nirguna*, or devoid of qualities, and to be recognised in worship only in its circumstantial manifestations and effluences ; for it can be shown that their theories and speculations

* Of these Spandármad or Aspandarmád is a female. In the nineteenth fargard of the Vandidad, she is spoken of as *Çrira Dughdha Ahuro-Mazdáo* (Zand), "the pure daughter of Hormazd."

are both inconsistent with themselves, and altogether destructive of the divine honour.* I

'According to the Hindú religion, Brahm[the divine entity] is essentially destitute of all qualities. Before the commencement of a *kalpa*, it is found contracted into a space so small in dimensions, that it is 'impenetrable to a needle's point,' and has no volition, desire or consciousness. According to a principle of unavoidable fatality, but by a process which cannot be understood, *Mâyā*, or delusion, which was reposing in it, begins to move. Brahm becomes possessed of *ahankāra*, or self-consciousness. The three qualities *Satwa*, *Raja*, and *Tama*, truth, passion, and darkness, which belong to *Mâyā*, are violently agitated. Brahm begins to swell. From the *Satwa Guna* are produced the waters, and Brahm, or the Spirit of God, as their first Ayana, or place of motion, becomes *Nārāyana*. Brahm places in the waters a productive seed, which becomes an egg, bright as gold. This egg is brooded on for a whole year of the Creator. Brahm is born from it in the form of *Brahmā*. When divided, it forms the heaven above, and the earth beneath. How all this came about, or what next followed, no person can tell, on account of the conflicting statements of the *Shāstras*. All objects, however, are declared to have been spun out from God, as the web from the spider, or to be merely his expansion. They are, notwithstanding, all illusory. They only exist while God is awake. The night of his repose must come on. He must forget himself, contract and return to nothingness. All things are absorbed, and then he placidly slumbers, till such time as necessity obliges him to go through the same process as has now been briefly described.

"An account of the Godhead such as that which is given in the Hindú *Shāstras*, is painful in the extreme. That being whom *Nārāyana Rāo* (a *Brāhman* controversialist) describes as the supreme Lord, is moved only by a blind and absurd fatality, which he has neither the will nor the power to control. He who is declared to be 'immutable' is the most changeable being, both in regard to his nature and operations, which can be imagined. He who is described as 'eternal,' may be said, in reference to every one of his attributes, to have beginning, middle, and end. He who is spoken of as 'omnipresent,' is limited in his bulk by

warn 'them against the delusion which is so prevalent in this country, that if confidence be firmly placed in any one god, it is of no great consequence that erroneous notions are entertained of his character. He who has not "life in himself" is no God at all; and the sin of failing to recognise that God who *has* life in himself, however much it may be concealed, through the influence of the temptation through which it is produced, is almost equivalent to absolute atheism.

II. Jehovah, in the passage before us, demands exclusive recognition as the Divinity. "*There is none else,*" he declares, "*There is no God besides me.*"

existing objects. He who is characterised as 'imperceptible and indescribable in his form,' has every form. He who is extolled as 'omniscient,' frequently knows nothing, and understands nothing, and is not even conscious of his being. He who is described as the 'almighty,' has no power but in delusion. He who is spoken of as 'holy,' is also passionate and foul. He who is praised as 'omnificent,' has no being but himself on whom to exercise his mercy. He who is declared to be 'omnificent,' merely sleeps, awakes, expands, and contracts. Who can contemplate this reproach of God without the utmost horror? Its sinfulness cannot be described."—Author's Second Exposure of Hinduism, p. 31-33.

The Pársi notions of *Zarvâna-Akarana* are not very dissimilar to those of the Hindús respecting Brahm, which I have stated in the above passage. For further illustrations see "Pársi Religion," p. 103-144.

The Lord not only claims supremacy among the universe of existences, but he demands the undivided honours of the Godhead. The assurances which we receive from the works which he has created, from the system of his providential administration, and from the testimony of his word, of the unity of his nature, ought to banish from our minds the slightest imagination of his having any equal, or associate. He is not an embodiment of a portion of a divine principle, whose essence is to be found in various degrees and states of composition, in other beings which demand our reverence ; for he is the omnipresent Spirit, who, without separation of parts, “fills heaven and earth.”* The creation, in all its extent, is the effect of his omnipotent word, and not the expansion of his own substance ; for in the beginning he “spake and it was done, he commanded, and it stood fast.”† His sovereignty is irresistible ; for “he doeth according to his will in the army of heaven, and among the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ?”‡ There is an immeasurable distance between him who is the great Creator, and the works of his power, however great and glorious they may be

* Jer. xxiii. 24. † Psalm xxxiii. 9. ‡ Dan. iv. 35.

in the various endowments which he may have conferred upon them, and the duties which he may have called them to perform ; and such of the attributes of his own nature as are marked by infinity, cannot be possessed by any who are dependent upon him for their existence and preservation. Even that excellence which the highest principalities and powers in heavenly places, are capable of possessing, and which they do possess, is a limited and derived excellence, and they must praise God for its communication ; and instead of being set forth as objects of religious service, they must themselves engage in the most humble adoration, as they are represented in Scripture as doing, when they “ fall down before the throne on their faces and worship God, saying, Amen : blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.”* Were they in audible communication with the human race, their injunction to every individual of it, would be like that of the Saviour of men, “ Thou shalt worship the Lord thy God, and him only shalt thou serve.”† Forgetful of these indubitable principles, and incontrovertible facts, the Pársis, according to what I trust will soon ap-

* Revelation vii. 11, 12.

† Matt. iv. 10.

pear to them to be merely their own fancy, and their "vain conversation, received by tradition from their fathers," have made to themselves lords many and gods many, and divided and distributed amongst them the honours which belong to God alone. Among the objects of their worship, they recognise the seven Amsháspands, to whom we have already alluded, and to whom the seven first days of the month are sacred ; a multitude of Izads, to the chief of whom Depádar, A'dar, Awâ, Khurshíd, Mohur, Tír, Gosh, Dépméher, Méher (Mithra), Sarosh, Rashné, Farvardin, Behráam, Rám, Govad (Vad), Depdín, Din, Ashasang, A'stád, A'smán, Zamiád, Máhráspand, and Adnirán, the remaining days of the months are sacred, and to whom they ascribe the presidency over various localities and pursuits ; the five Gěhs or watches, and other divisions of Time with Bounds ; Zarvána-Akarana, or Time without Bounds ; the five Elements of nature—fire, earth, water, air, and ether ; the mighty Wind of Sapandár ; Anagar Rochâó, or primitive light ; the Sun, especially at its rising and setting ; the Moon, particularly when first visible, and when at its full ; the Stars, and particularly the Tashtar, and all the other heavenly bodies ; the sacred fires of Běhrám, and A'di-

rán ; the Ocean, and the Rivers of the earth ; the exalted Mountains and wide-spreading Valleys ; the whole World on which we dwell ; the trees, plants, and other Vegetables by which it is adorned, and especially the favourite plant Hom and its juice Perahom ; the Flocks and Herds, which are the children of Báhman, and particularly the sacred White Bull, and all the irrational animals, terrestrial and aquatic ; the intelligent and brave companion of man, the Dog, the great protector from the assaults of devils, and which, if it does not receive the first portion of food taken into the hand at every meal, will oppose the passage of departed souls over the bridge of Chinavad ; the bridge of Chinavad itself ; the Resurrection ; the mystical word Honovar,* by which Hormazd fought against Ahriman ; Zartusht, and the whole law of the Mazdayaṇians† imparted to Zartusht, and the holy Dasturs by whom it is recited ; departed Spirits, of whom forgiveness is entreated for injuries inflicted on them ; the Faruhars, or prototypes, of these spirits, the

* The Bázh commencing with the words *Yathá Ahú vairyo*.

† From a Zand word signifying a worshipper of Hormazd. For an account of its composition, and a discussion as to its meaning, see *Commentaire sur le Yaṇa*, par E. Burnouf, p. 6, and "Pársi Religion," p. 112. "Mazdayaṇians," is the favourite religious name of the Pársis.

Faruhar and body and throne of Hormazd himself, and all the Faruhars of all the imaginary celestial and terrestrial beings ; and, in short, the *whole visible and invisible Creation attributed to Hormazd*. Though they do not worship idols, the “works of men’s hands,” more determined and devoted polytheists than they are, the page of history does not reveal to us ; and were it not that they abhor what they conceive to be the evil Principle and his works, and seem, in this country at least, to have generally avoided the metaphysical subtleties by which many around us are bewildered, they might be set down as pantheists, both spiritual and material, mystical and practical. I do not lightly bring these charges against them, for I am prepared to establish every one of them by an appeal to their own reputed sacred books,*

* See the Yaçna, the Vispard, and the Níáishes, which compose the liturgical works, throughout. Most of the objects of worship are directly addressed in the Há of the Yagna, sometimes marked 71, and sometimes 72, (as in Anquetil du Perron,) a translation of which I have given in “The Pársí Religion,” pp. 261–265. The following extract from the 19th fargard of the Vendidad, may be taken as a specimen of the injunctions respecting the adoration of the objects enumerated, and the obedience which was rendered by Zoroaster : “Invoke thou, Zoroaster, the good law the Mazdayagnain. Invoke thou, Zoroaster, the *mino* [unseen] Amsháspands, who are over the seven keshvars [divisions] of the earth. Invoke thou, Zoroaster, the Thawás Khadáta (the heaven self-created), *Zarvāna-Akurana*.

other acknowledged authorities, and most unexceptionable testimony ; and I do not press them with the view of unnecessarily wounding the feelings of a single individual of those whom I hold to be in error. I address them particularly to the consciences of those whose understandings are in some degree enlightened, who are beginning to be so ashamed of the religious services of their tribe, as to wish, if it were possible, that they were considered as entirely symbolical, and who have some anxiety about the infinitely precious interests of their immortal souls. I call upon *them* to yield to the dictates of truth ; and to give their undivided

(Time-without-Bounds), and Váyi [Izad] who is over the works above. Invoke thou, Zoroaster, the strong wind created by Mazda, Sapandár, the pure daughter of Hormazd. Invoke thou, Zoroaster, the Faruhar [model of existence] of me who am Hormazd, which [Faruhar] is the greatest, the highest, the best, the most powerful, the most splendid, and the best bodied, and the purest of all, whose soul is the word exalted by itself. Invoke thou, Zoroaster, the creation of me who am Hormazd. O Zoroaster, love what has now been uttered by me. I invoke [rejoined Zoroaster] Hormazd, who has created the pure world. I worship Mithra, the protector of the earth, the good mover [charioteer ?] the most splendid of movers. I invoke Çaros, the pure, who in his hand holds a weapon over the heads of the devils. I invoke the exalted word, the very splendid word. I invoke the Thwása Khadáta, Zarvana-Akarana, Váyi who is over the works on on high. I invoke the strong wind created by Mazda, Sapandár, the pure daughter of Hormazd. I invoke the good law the Mazdayasnain. I invoke what is given against the devils [the Vandidad], O Zoroaster." For the original Zand of this passage, see " Pársi Religion," p. 253, 254.

affections to the God of truth. For as much as there is none like unto Him, let the self-existent Creator of heaven and earth, be viewed by them as God, and God alone. Let them not frame to themselves gods of their own devising. Let none of Jehovah's intelligent creatures be permitted by them to engross, or even share in *His* honours, for they are His ministers, and follow His appointments ; and let them never be addressed in worship, as if present to observe, and hear, and ready to mediate, or assist, on man's call and invitation. Let none of the works of his hands, in which there is no soul and no life, be spoken to as if possessed of animation, and as if having a divine nature, and as being parts of His own substance. When they are looked upon, even in their greatest glory and apparent stability, let their *Maker* be addressed in the language of the Psalmist, " Of old hast *thou* laid the foundation of the earth ; and the heavens are the work of *thy* hands : they shall perish, but *thou* shalt endure : yea, all of them shall wax old as a garment : as a vesture shalt *thou* change them, and they shall be changed ; but *thou* art the same, and *thy* years shall have no end."*

* Psalm cii. 25-27.

III. Jehovah, in the passage before us, intimates the specialty of His providence: "*I have girded* (prepared, strengthened) *thee*, (to do the work appointed, to 'perform all my pleasure ; even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid')* *though thou hast not known me.*"

This appointment of Cyrus was done in the divine counsels and purposes from the beginning ; it was clearly and emphatically declared in the days of the prophet, long before the empire over which Cyrus was destined to sway the sceptre had been established ; and it was minutely accomplished in the fulness of time, when that monarch appeared. In order that it might be brought to pass, an inconceivable number of providential arrangements, affecting nations, tribes, families, and individuals, the ambition of princes and the wisdom of their ministers, the raising of armies, the waging of war, and the determination of victory, the discovery of the claims of justice and mercy, connected with God's ancient people, the Jews, and many other circumstances, were necessary ; and in what we can realize of them, we must discover and admire the perfect foreknowledge of God, His unerring wisdom, His

* Isaiah xliv. 28.

unchanging faithfulness, and His irresistible power. In the view of this interposition of God in behalf of His people, we may enter into the spirit of the challenge addressed by the prophet to the votaries of error—"Produce your cause, saith the Lord: bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought."*

The case to which we now refer is a mere example of what is the general system of the providence of God. That providence is universal, and it is ever active, though its workings may not always be revealed or realized. It comprehends all the arrangements and distributions which are connected with the family of man. "God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

* Isa. xli. 21-24.

that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : for in him we live, and move, and have our being.”* His knowledge of our circumstances is so great, that “He understandeth our thought afar off;”† and “the very hairs of our heads,” our most insignificant members, are by Him “all numbered.”‡ His care extends beyond the human race, and all its diversities ; for all the cattle of the fold, all the beasts of the forest, all the fowls of the air, and all the innumerable tenants of the deep, wait upon him that he may give them their meat in due season : that He giveth them, they gather : He openeth his hand, they are filled with good.§ “The earth is satisfied with the fruit of his works.”|| “The heavens,” also, “declare the glory of God ; and the firmament sheweth his handywork.”¶ These heavens he “stretcheth forth alone.”** His sublime invitation to the children of men is, “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : He calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth.”†† “No

* Acts xvii. 26, 27.

† Psal. cxxxix. 2.

‡ Luke xii. 7.

§ Psal. civ. 27, 28.

|| Psal. civ. 13.

¶ Psal. xix. 1.

** Isaiah xlv. 24.

†† Isaiah xl. 26.

magnitude, however vast, is beyond the grasp of the Divinity :” “ no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of his regard.”* This is an observation which has been greatly and justly admired. It is neither more nor less, however, than a plain deduction from prophetic writ :—“ Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ! there is no searching of his understanding. He giveth power to the faint ; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.”† Passages like these which we have now quoted, so sublimely setting forth the majesty of the divine power, and the transcendent perfection of the divine knowledge, and the omnipresent influence of the divine care and support, must ap-

* Chalmers's *Astronomical Discourses*. † Isa. xl. 27-31.

pear to be a presumptive proof of the inspiration of the books in which they first appeared. Men, in their boasted wisdom, have thought that they have exalted God, when they have represented him as not deigning himself to uphold the constitution of the universe, and to direct the works of his hands, and when they have attributed the government of the world, and the guardianship of the various departments of nature, to subordinate deities and powers. While they have professed themselves in this way to be wise, however, they have proved themselves by the imaginations of their heart, to be fools. They have greatly degraded him whose kingdom is over all ; and they have attributed his work and providence to those who, without his inspection and recognition, and continued support, could not be connected even with its humblest movements. They have committed great sin, and they have exposed themselves to great danger, by their unhallowed and presumptuous speculations. I desire to see all who coincide with them in their errors, and especially the Pársis, who have committed every province of nature to the care of the Izads and Amsháspands, to whom we have already referred, awakened to a sense of the perilous situation in which they stand, and led,

in the fulness of penitent and devotional hearts, to exclaim, "*Thine*, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven is *thine* ; *thine* is the kingdom, O Lord, and *thou* art exalted as head above all. Both riches and honour come of *thee*, and *thou* reignest over all ; and in *thine hand* is power and might ; and in *thine hand* it is to make great, and to give strength unto all."

IV. Jehovah declares himself to be the immediate Author of the most glorious symbol of his own nature, by emphatically saying, "*I form the light.*"

It is a peculiarity of the Bible, as a book professing to be divinely inspired, that it neither overlooks and depreciates the works of God, nor exalts them to the occupation of the throne of God. In reference to light, it clearly recognises its glory, on the one hand, and represents its dependence on God for its origin and continuance, on the other. It was the first substance which, on the morn of creation, was pronounced to be "good."† When God's honour and majesty are illustrated, he is represented as "covering himself with light as with a gar-

* 1 Chron. xxix. 11, 12.

† Gen. i. 4.

ment,"* and as "dwelling in light which no man can approach unto."† When his holiness is symbolised, it is said of him, "God is light, and in him is no darkness at all."‡ When his incarnate Son is spoken of as the great Prophet and Teacher, he is declared to be "the true Light,"|| "the Light of the world,"§ and the "Sun of righteousness."¶ In reference to human experience and enjoyment it is said, "Truly the light is sweet; and a pleasant thing it is for the eyes to behold the sun."** In no passage of the Bible, however, is light represented as the substance or Spirit of God. Its origin is expressly ascribed to the divine volition and power, for thus it is written, "God said, Let there be light, and there was light."†† The celestial orbs, through whose agency it is principally diffused throughout our system, were created in a similar manner. "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."‡‡

That from the earliest ages of the world, light would be viewed as an emblem of God, there can be little doubt. How that emblem

* Psal. civ. 2.

† 1 Tim. iv. 16.

‡ 1 John i. 5.

|| John i. 9.

§ John viii. 12.

¶ Mal. iv. 2.

** Eccles. xi. 7.

†† Gen. i. 3.

‡‡ Gen. i. 16.

became an object of worship, however, we have no certain information. It is not difficult to understand how men, in their proneness to overlook a spiritual God, and in their dislike to retain him in their knowledge, should confound him with a type, which in their neglect of direct revelation, and in the exercise of their fancied wisdom, they might prefer for themselves. Perhaps the heavenly luminaries were viewed, in the first instance, merely as subordinate gods. "In the days of Enos the son of Seth," says Maimonides, "men fell into grievous errors, and even Enos himself partook of their infatuation. Their language was, that since God had placed on high the heavenly bodies, and used them as his ministers, it was evidently his will that they should receive from man the same veneration as the servants of a great prince justly claim from the subject multitude. Impressed with this notion, they began to build temples to the stars, to sacrifice to them, and to worship them, in the vain expectation that they should thus please the Creator of all things. At first, indeed, they did not suppose the stars to be the only deities, but adored in conjunction with them the Lord God omnipotent. In the progress of time, however, that great and venerable name was

totally forgotten ; and the whole human race retained no other religion than the idolatrous worship of the host of heaven.”* This process of degeneracy might not be actually necessary to the full development of the evil which became so general. When men had suffered the knowledge of the divine glory and spirituality, which they had received by primitive revelation, to become obscure, they might imagine the sun, from its position in the heavens, and from its enlightening and vivifying powers, to be really the Supreme God, and the other heavenly bodies to be inferior deities.

But laying aside all theories on the origin of the worship of the heavenly bodies, and the light which they diffuse, we must now observe, that we have indubitable evidence that this worship, and the kindred worship of the elements, were early prevalent in Persia and the adjoining countries. Herodotus, the father of Grecian history, who wrote about four hundred and fifty years before Christ, when speaking of the Persians, says, “ Their custom is to ascend the highest mountains, where they perform sacrifices to Jove ; and they call by this name the

* Maimon. de Idololatria, quoted in Faber's *Mysteries of the Cabiri*, pp. 10, 11. This passage is introduced, not as is done by Faber, as furnishing a historical testimony, for in this sense it is of little value, but as stating a theory.

whole circle of the heavens. They sacrifice also to the sun, to the moon, to the earth, to fire and water, and to the winds;—to these only they anciently sacrificed.”* This venerable writer represents Xerxes as praying to the sun, and he calls the moon the “tutelar deity of the Persians.”† He notices as an act of impiety the burning of the body of Amasis by Cambyses, because “the Persians think fire to be a god,” and they “think it wrong to offer the dead body of a man to a god.”‡ Xenophon, who wrote about a century later than Herodotus, says of Cýrus, that he sacrificed to Jupiter (the god of the firmament), and to the sun, and to the other gods, upon the tops of the mountains, as the custom of the Persians is, praying after this manner, “Thou our country Jupiter, and thou Sun, and all ye other gods, accept, I pray thee, these my eucharistic sacrifices.”§ Strabo, who flourished about the middle of the first century after Christ, says, “The Persians erect neither statues nor altars; they sacrifice in a high place; they esteem the sky to be Jupiter. They worship the sun, whom they call Mithra, and likewise the moon, Venus, the earth, and the winds and water.

* Taylor's Herodotus, p. 64.

† Thalia.

† Polymnia.

§ Cyropæd. lib. iii.

. They particularly sacrifice to fire and water, placing dry wood on the fire, stript of its bark, with fat thrown upon it. If any one breathes upon it (the flame), or casts into it any thing dead or defiled, he is punished with death.* Quintus Curtius, when describing the march of Darius's army, says, "The fire which they called eternal was carried before them on silver altars; the Magi came after it singing hymns after the Persian custom; three hundred and sixty-five youth clothed in scarlet followed them."† Many other testimonies of a similar kind could easily be produced. ‡

The worship of light, and of fire, and of the heavenly bodies, as we have already stated, is still prevalent among the Pársis. So sacred in their view is fire, that they declare that it is not this element, but a devil dwelling within it, which can kill a person who may be cast into it.§ From the regard which they bear to

* Strabon. Geograph. lib. xv. † Curtii, lib. iii. cap. 3.

‡ For a collection of the ancient testimonies respecting the worship of the elements and heavenly bodies by the Persians, see "Pársi Religion," pp. 179-214.

§ *Dátare atars narem jainti va? Aat mraot Ahuro-Mazdáo áatars narem jainti. Ašto-vidhaotus dim bandayêti. Vayo dim bastem nayêiti.* "O Dádár, does fire kill a man? To this effect Hormazd replied, Fire does not kill a man; the [devil] Asto-Gavád binds his breath, and the Náovatar having bound his brenth, carries him off."—Vandidád, farg. V. This passage is preceded by a similar statement relative to the non-drowning by water.

it, they nurse it with great care in their houses, and preserve it from nocturnal extinction. They cast into it the burning wicks of lamps, when nearly consumed, lest they should solitarily expire. They are averse to producing it by the use of flints, and artificial ignition. They refrain from blowing upon it with their mouths. They refuse to allow it to be taken from their hearths, and given to persons of other tribes, lest it should be dishonoured and polluted. They speak of it as the "soul of Hormazd," and as "the son of Hormazd."* They collect it from various places,† and preserve it burning on their altars, by feeding it with dry and odorous wood. They actually address it in supplication, as if it were sentient, intelligent, and divine, and omnipresent, and ready to hear, bless, assist, and deliver; as is clearly proved

* One of the passages of the Vandidad, in which it is denominated the "soul of Hormazd," we have already quoted in a former note. The passages in which it is declared to be *Ahurhé Mazdáo puthra* or Son of Hormazd, are very numerous, both in the Vandidad, and in the liturgical works.

† The "sacred" fires are those of *Behrám* and *Adarân*. The former is said to be derived from 1001, and the latter from 7, sources.

There are six temples in the west of India, in which the Atish Behrám is to be found. One of these is at Udhawádá, another is at Nausárí, two are at Surat, and two are in Bombay. The temples in which the Atish Adarân is to be found, are pretty numerous.

by many passages of the Vandidád, and by several of the Yasts and Has of the Yagna, and Niáishes, to be found in the works esteemed sacred, and used by the Pársís in their daily prayers. They treat the sun and the other heavenly bodies in a similar manner. They forget that fire and light have no life and no understanding, and no power to communicate benefits, except as instruments under the immediate direction and control of God. When they profess, as some do independent of their scriptures, of which they are ashamed, that they view them as a Kiblah, or centre of worship, as the Musalmáns consider Mecca, or as mere emblems and symbols, they act as absurdly when they speak directly to them, as a man would do, who, instead of going to the governor with a petition, should go and pray to the lamp which is burning on his table, or to his picture which is suspended on the wall. It is no light sin of which they are thus guilty, when they worship the works of God, instead of God himself, or even along with God himself, as some allege. It was a command of no local and temporary import, which Moses delivered in the name of Jehovah, when he said, "Take ye therefore good heed . . . lest thou lift up thine eyes unto heaven, and when thou

seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.”* Right was the acknowledgment and confession of the patriarch Job, “If I beheld the sun (or the light) when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge; for I should have denied the God that is above.”† Dreadful was the punishment of the sin which we now condemn, under the Jewish dispensation? —“If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and behold it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, which have committed that wicked

* Deut. iv. 15, 19.

† Job xxxi. 26-28.

thing, unto thy gates, even that man or that woman, and shalt stone them with stones till they die.”* Such a visitation as this marks the heinousness of the sin condemned ; and on this account I direct attention to it. I need scarcely say that I do not plead for its infliction in our present circumstances. I address the free offers of the Gospel to those who confess and bewail the sin of worshipping the elements and the heavenly bodies.†

V. Jehovah declares himself to be the immediate author of what has been often viewed as the emblem of evil, by directly saying, “ *I create darkness.*”

On this subject we are not required to enlarge. Darkness is the absence of light ; and though in Scripture, as in reason, it is spoken of as the emblem of death, of the grave, and of the place of eternal torment, and of the apostate spirits who are its inhabitants, it is nevertheless set forth as the consequence of God’s creative and providential energy and arrangements. “Thou makest darkness,” saith the Psalmist, even when praising God, “and it is night.”‡

* Deut. xvii. 2-5.

† For a full exposure of this worship of the Pársís, see “Pársí Religion,” chap. iv.

‡ Psalm civ. 20.

The most sublime reference is made to the power exerted in producing it, by the prophet Amos, when he exclaims, "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of Hosts, is his name."* Jehovah himself, when declaring his own prerogative, saith, "I clothe the heavens with blackness, and I make sackcloth their covering."† When God's own unsearchableness is alluded to, it is said that he "made darkness pavilions round about him,"‡ and "clouds and darkness are round about him."§ The recurrence and continuance of darkness are fraught with distinguished blessings to the human race, as it furnishes and secures that repose, rest, and refreshment, which independently of it could not be obtained. It is a narrow and contracted view of its nature, and its relation to man, which has led the Pársís to ascribe its origin to Ahri-man, the spirit of evil, or to speak of it as his soul, or the development of his substance.

The error into which the Pársís have fallen, in reference to darkness, I may here remark,

* Amos iv. 13.

† 2 Samuel xxii. 12.

† Isaiah l. 3.

§ Psalm xcvi. 2.

is exactly akin to what we see in their judgment of many of the works of God. According to the *Vandidád*, Hormazd was opposed by Ahriman in all his works. When Hormazd created *Airyanem-Vaêjo*,* similar to *Behisht*, or paradise, Ahriman produced in the river the great adder, or winter ;—when he created *Sughdó*, abundant in flocks and men, Ahriman created flies, which spread mortality among the flocks ; when he created *Bakhdí* pure and brilliant in its colours, Ahriman created a multitude of ants, which destroyed its pavilions ; when he created anything good, Ahriman was sure to create something evil.† The power thus ascribed to Ahriman, that of creation, is greater than that which can be possessed by any created being ; and the doctrine which teaches its exercise, substantially promulgates the monstrous

* This is supposed to be *Irán*, which embraces the countries of higher Asia, and corresponds with the *Ariana* of the Greeks. It is one of the sixteen favoured places enumerated in the first fargard of the *Vandidád*, as the creation of Hormazd, and which according to the *Analysis of the Vandidád* by *Kaikobád Mínochar*, lately published, are *Irán*, *Shurík*, *Marva*, *Bokhárá*, *Nesápur*, *Háleb*, *Kábul*, *Orwe*, *Gurgán* (or *Jurján*), *Hermánd*, *Sistán*, *Rei* (the alleged birth-place of Zoroaster,) *Chin* (*China*), *Kirman* (or *Padaskhárgar*), *Hindustán*, and *Khorásán*. How the jaw-breaking Zand names of the sixteen localities have been thus interpreted, it is impossible to understand.—See "*Pársí Religion*," p. 294.

† See first fargard of the *Vandidád*.

dogma of two eternal principles, which, though not unknown to the ancient Persians, is altogether unreasonable, as inconsistent with the predominance of order, regularity, and goodness in the system of the universe, and altogether impious, as it leaves no being of infinite perfection, whom the mind of man may reverence, love, adore, and serve. The character ascribed to the works referred to, moreover, is totally inconsistent with their essential nature. The winter, which is said to have been created in Airyanem-Vaêjo, occurs according to the established laws of nature, connected with the declination of the poles of the earth, and the sun's place in the ecliptic; and notwithstanding certain inconveniences which attend it, when the prudence of man neglects to make provision for it, it is in the highest degree beneficial, as it forms a diversity in the seasons, and purifies and restores the earth and atmosphere.* The flies and ants, which make devastations in Sughdó and Baghdí, bear in their own constitution the marks of benevolent workmanship, are happy in their own existence, have their use to man, as they consume minute but abundant impurities which could not be removed

* This fact seems to be admitted even in the first fargard of the Vandidád.

without them, and are only in particular circumstances actually injurious.

VI. Jehovah declares himself to be the author both of peace and evil :—" *I make peace,*" he says, "*and create evil.*"

Though we charge the Pársís, as in the cases to which we have now referred, with frequently considering what is essentially good to be actually evil, we can, of course, have no dispute with them as to the fact that much evil exists in the world. Our controversy with them refers to the nature of evil, and the arrangements under which it is produced.

The ancient Persians, as we have just hinted, and as is well known to every student of history, attributed good and evil to different authors ; and the modern Pársís assent to the general tenets which they promulgated on this subject. The Bible teaches us, that in a most important sense good and evil have one origin. But in doing this, it does not represent God, in any degree, as the culpable author of sin.

The moment that we admit, that man is the lord of the creation of this lower world, and that he has been involved and continues in sin, or the transgression of the law of God, the existence of physical evil, under the govern-

ment of a holy and righteous God, which is probably what is referred to in our text, is most satisfactorily accounted for. It is neither more nor less than God's emphatic testimony against iniquity, the proclamation to the universe of his unsullied purity. It was sin, we must admit, which inflamed the wrath of God, whose blast has consumed much of the beauty of this fair creation. It is sin which commissions the storm, and the tempest, and the hurricane, and the earthquake, to spread devastation and woe among our race. It is sin which generates the fear, and shame, and trouble, and horror, and distress, and disease, which are everywhere committing their dreadful ravages. It is sin which sharpens the arrows of death, and sends them with unerring aim into the vitals of its victims. It is sin which hath kindled that fire which shall not be quenched, but which shall consume the wicked throughout the endless ages of eternity.

Some have attempted to modify this view of physical evil, by maintaining that its ravages are not discriminative, that they do not realize the distinctions which actually exist in the moral goodness of individual men, and particular classes of men. In point of fact, however, they are, in a great degree, discriminative.

Suffering is so closely connected with many vicious courses, that it is universally admitted to be their direct and legitimate fruit. There is unspeakable happiness, and, as its consequence, freedom from many bodily ailments, and frequently a protraction of life, from the exercise and cultivation of holy affections. The afflictions of the righteous, even when they appear to equal or exceed in severity those of the wicked who are living in absolute rebellion against God, are associated with special heavenly support and consolation, and are more corrective than punitive, more fitted to purify than destroy. Even though malignant spirits, according to the notions of the Pársis, may, in a way unknown to us, be, in some degree, instrumental in their application, they are all administered under the direct guidance and control of God himself.

It is in reference to our accounting for the existence of moral evil, that any real, that in fact an insuperable, difficulty is experienced. When we consider that God hates sin, and that he has the power to prevent it, we cannot, in our present state, see *how* at first it could have been introduced into the universe. That it *has* been introduced into the universe, however, and even into the world which we inhabit, we

have too sure evidence in our own consciousness, in our unvarying observation, and in every page of history. That it has not been caused, according to the allegation of the Pársis, by a principle of evil existing from eternity, is manifest from the facts, that it has no independent support, which a God of goodness cannot destroy, and which in all who are sanctified he does not actually destroy; and that it is not incompatible with the creative energy, which it is admitted, the God of goodness has displayed, to destroy the whole system of things in which it is found. That its guilty origin must have been in the creature, and not in the Creator, is evident from the fact, that it is not viewed with complacency, but with wrath and indignation by God, as is certified to us by the suffering which he fails not to inflict as part of its punishment. The divine revelation of the Bible, while, in innumerable passages it exhibits and vindicates the holiness of God, directly informs us that sin was first committed by angels, who kept not their first estate, and afterwards by man, who offended God by voluntarily breaking his commands, which had been expressly made known, and supported by sanctions suitable to the authority of the Most High, on which they were founded. The same

infallable standard of faith, however, teaches us that all events occur according to the appointment of God, and that even the greatest sin which was ever committed, the crucifixion of the Lord of glory, took place according to "his foreknowledge and determinate counsel."*

Though it attempts not to relieve our metaphysical perplexities, it supports the unlimited sovereignty of Jehovah, both in reference to the permission and control of that which is evil. It exhibits God as frustrating the tokens of the liars, and making diviners mad; as turning wise men backward, and making their knowledge foolish.† It shows us that "the Lord hath made all things for himself, yea even the wicked for the day of evil;"‡ that he brings light out of darkness, strength out of weakness, and order out of confusion; and that he makes the wrath of man to praise him, as well as restrains the remainder of his wrath.§ It saith, in the name of God, unto Pharaoh, a most wicked and abandoned prince, "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."|| It shows that the existence and continuance of

* Acts ii. 23.

† Isaiah xliv. 25.

‡ Prov. xvi. 4.

§ Psal. lxi. 10.

|| Rom. ix. 17.

evil will be overruled by God for the manifestation of his praise, both through the development and execution of the glorious scheme of redemption, and the awful visitations of the divine justice on the children of destruction, who go to their own place, the world of interminable woe.*

VII. Jehovah declares himself to be the source of justifying righteousness, and sanctifying grace. *"Drop down ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together, I the Lord have created it."*

There are some commentators who apply this sublime language to the deliverance from the Babylonish captivity, which the Jewish Church was destined to receive through the instrumentality of Cyrus. No great fault can be found with them for doing so, while they do not restrict it to that remarkable providential dispensation. It has a much wider sense, even that which is stated in the proposition which I have now laid down, the redemption of God's people from the curse and power of sin. This is evident both from the language itself, which

* See on the doctrine of the Two Principles, "Pársí Religion," pp. 144-179.

refers to the most important deliverance which can be experienced ; and from parallel passages of the divine word. The works of Christ, and the blessings of salvation which flow from him, are evidently referred to in the fiftieth Psalm, in which it is said, " Gather my saints together unto me ; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness : for God is judge himself ;" and in the eighty-fifth Psalm, in which it is declared, " Surely his salvation is nigh them that fear him ; that glory may dwell in our land. Mercy and truth are met together ; righteousness and peace have kissed each other. Truth shall spring out of the earth ; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good ; and our land shall yield her increase."

That justifying righteousness and sanctifying grace, must come from God, men are slow to believe, and practically acknowledge. The conceit of the natural mind is, that salvation is wholly, or principally, dependent on human exertion. Man, it is imagined, can put far away from himself the penal consequences of sin, and place himself superior to its power, — whenever he may choose to alter his course of life, if that indeed be necessary, or persevere to

the end in the practice which he may consider as fully satisfying the claims of God. The delusion originates in imperfect and erroneous views of the nature and extent of sin, the authority of the great Lawgiver, and the glory of his commandments, and the demonstration of the divine holiness and justice which must ever be made throughout the wide extent of the universe.

The Pársís, in general, like thousands and millions in every quarter of the world, take a most erroneous view of the natural state of our species, of our depravity and guilt. In the seventh fargard of the Vandidád, it is said, that "Man is created pure and worthy of heaven." In the tenth fargard, a similar statement is made. It was not an expression of solitary opinion which was made by a writer in a Pársí periodical,* when he maintained, that "from the day that his parents bring him from a world replete with light, into this even surpassing it in splendour, a mortal keeps his heart as pure as crystal, yea purer, until the season when he becomes acquainted with the habits of the world." I have heard a learned Dastur declare, that it is the general belief of his tribe, that a person does not become a re-

* The Harkára and Vartamán.

sponsible moral agent till such time as he is invested with the kusti, or imaginary sacred girdle, and that all slight transgressions which he may previously commit, are visited upon his parents. In none of the Pársi Shástras, whether doctrinal or liturgical, with which I am acquainted, are there any very particular, and free, and candid confessions of that sin which developes itself in the anger, discontent, and peevishness of the days of infancy, and in the folly, rebellion, stubbornness, impurity, and aversion to that which is good, which, when the natural depravities of man are uncontrolled, are so manifest in the years of childhood and youth, and which bears its mature fruit in the corrupt motives, and thoughts, and words, and actions, which are lamentably exhibited in mature age, when the work of regeneration has not been performed in the soul. In none of them do we find the humble acknowledgment, so consistent with general, nay universal observation and experience, "Behold I was shapen in iniquity, and in sin did my mother conceive me."* "The wicked are estranged from the womb; they go astray speaking lies."† "Every imagination of the thought of man's heart is only evil continually."‡ "The heart

* Psa. li. 5.

† Psa. lvi. 3.

‡ Gen. vi. 5.

is deceitful above all things, and desperately wicked.”* “All we like sheep have gone astray, we have turned every one to his own way.”† “Man is abominable and filthy, and drinketh up iniquity like water.”‡ “Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.”§ In none of them do we find the high demand of the law, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.”|| In none of them do we find the doctrine, that every mouth must be stopped, and all the world must be held “guilty before God.”¶ In none of them do we find a divine but incarnate Saviour exhibited as the surety of man, and as the object on which the divine wrath descended, and on which the divine holiness and justice were illustriously, but fearfully, manifested, when he voluntarily stood in the place of the guilty, and endured that punishment which was due for their transgressions. Throughout the whole of them, we can discover only the most general

* Jer. xvii. 9.

† Isa. liii. 6.

‡ Job xv. 16.

§ Mark vii. 21, 22.

|| Luke x. 27.

¶ Rom. iii. 19.

confessions of sin,* and the most unsuitable directions for the avoidance of its punishment and removal from its influence. Salvation is represented by the Vandidád as wholly dependent on the practice of the rites of the Mazdayagna faith, and charity, repentance, penance, and the intercession of friends. And are these, or any of these, let me ask, suitable means of purchasing salvation?

Will the practice of the Másdiyagna rites conduce to remove the sin of man? Can the most distinguished of them, such as the drinking of *nirang*;† ablution, for the expulsion of devils;‡ *sagdid*, or dog-gaze, with the view of obtaining a knowledge of the fate of departed spirits;§

* The confessions of the Pársi *Patets*, or forms of penitential devotion, are not merely inadequate, but suppositive and devotional.

† *Bovis urina consecrata.*

‡ See particularly the eighth fargard of the Vandidád, in which the devil Naçus is gradually driven from the crown of the head to the extremities of the toes, and then finally expelled from the body, by the washing with water. Richardson, in his dissertation prefixed to his Persian dictionary, after quoting a part of this passage, asks, "Can human credulity suppose this to be the composition of Zoroaster, or of any man who had any pretensions to common sense?"

§ Of the ceremonies connected with this subject, the Pársis, though regularly practising them, appear to have some degree of shame, even in their own community. Mr Romer, in his illustrations of the Zand and Pahlivi languages (*Journal of the Royal Asiatic Society*, No. viii.) gives the following quota-

the invocation of the bird *ashoshast*; and the paring of nails, and the cutting of hair,* and many others of a like nature, be even partially described by any Pársi to a European, without a misgiving of heart, without the blush of shame playing upon his countenance? Can the most sober of them, such as the invocation of the Amsháspands, Izads, and elements, be observed, without provoking the indignation of the one only living and true God, who has solemnly and emphatically declared, that his glory he will not give to another?

Can the practice of charity to the poor, to

tion of a letter from the Pársis of Kirman to the Pársi communities of Surat, Baroch, and Nausári. "Now, be it known to you, that the Zand and books of the good-faith declare, if a corpse be placed in a clean spot, where are not the remains of another body, slabs of stone being placed below it, and another above it, having been borne thither, dressed in grave-clothes, by two men of the good faith, **بواج اوستا و ودی دد**

bawáj-i-avastá wa sagdiz, with recitation of the awasta and dog-gaze: this is certainly allowable, proper and right." "The Sagdid, that is, dog-gaze," Mr Romer adds, "is the ceremony of bringing a dog to look upon a dead body; for according to some superstitious notions of the Pársis, evil spirits are driven away by the presence of the dog, and the fate of the deceased's soul may be, they think, guessed at by the manner in which he regards the corpse. This usage they do not willingly make known; the term **سگ دید**, therefore, instead of being thus written in the text, is, as above shewn, concealed from the vulgar eye under the veil of Zand letters."

* See the seventeenth fargard of the Vandidád.

priests, to dogs, and to birds, as frequently inculcated in the Vandidád, conduce to the removal of sin? Though charity in itself is a good thing, and though it may always have selected for it only proper objects, it is a duty incumbent upon all, according to their ability; and when it is performed, the neglect of other duties is not atoned for, the guilt of any one sin committed is not cancelled or removed, and heaven is not purchased, as the Pársis are taught to believe. The liberal man who thinks that he makes amends for his transgressions by his charity, in effect thus addresses the Supreme Being: "O God, thou hast endowed me with riches and plenty; and I know how to use them aright. I will make distribution from the stores which thou hast provided for me, for the purpose of blinding thine eyes to the sins which I have committed against thy majesty! I will use thy gifts, to discharge the debt which is registered against me in the book of thy remembrance! I will remove my offences, by presenting thee with thine own bounties! I will secure, by the favours which thou hast conferred upon me, the privilege of putting away my iniquities and offences when I please! Thou hast bestowed on me my possessions, that I may rise superior to thy law!

Thou enablest me by my liberality to thee, and thy creatures, to thwart thy judgment!" Is there any person now hearing me who does not shudder at the bare imagination of this impiety?

I see nothing in the Pársi scriptures calculated to beget genuine repentance; but even supposing that the case were otherwise, I ask, Can repentance remove the guilt of sin? Though, as it involves the hatred of sin, and the turning from it unto God, it is indispensable as a condition of our acceptance with God, it cannot purchase the pardon of sin, and a heavenly inheritance. It does not make an adequate demonstration of the danger of sin, which, as directed against a being of infinite glory, must be considered, in a most important sense, as an infinite evil. It does not remedy the dishonour done to God by the ingratitude and rebellion which constitute the essence of sin. It is frequently unavailing in reference to the affairs and occurrences of common life. A man who squanders away his substance and his health in sinful courses, does not recover them on repentance. A man who loses his character, does not regain the confidence of society, when he confesses his guilt. The criminal who is deservedly condemned to death, generally suffers.

the merited punishment, notwithstanding all his tears, and regrets, and entreaties. No earthly sovereign, in announcing his laws to his subjects, would declare to them, that, while they ought to obey these laws, they had only to get sorry for any transgressions into which they might fall, in order to procure pardon. His authority would not be respected, were he to recognise it as a principle of his government, that repentance formed an atonement ; and far less would the majesty and authority of the King of kings and Lord of lords be manifested and respected, were *he* to promulgate, that in repentance he can find a satisfaction for his offended justice. If man felt at liberty to commit sin, and to remove sin when he might please, it is evident that he would not continue obedient, but view himself as independent of the control of the Most High ; and that angels, and other intelligent principalities and powers, on witnessing his conduct, and its issue, might be tempted to trifle with the divine holiness, and to rebel against the divine law.

But genuine repentance, it may be said, leads to amendment of conduct. This is certainly the case ; but men ought not to allow themselves to be deluded by this view of the matter, important though it be. The obedience of men,

however sincere, is never perfect during any period of their life. Though they may hate sin, and carry on a perpetual struggle against its power, and though in a great degree they may be successful in their efforts, they do not, till death, become entirely free from its influence, but daily sin against God, in heart, speech, and behaviour. Their obedience, even supposing it were perfect, could have no retrospective effect. God, at every moment of our existence, demands all our affection, and all our reverence, and all our service ; and when we have done our best, when we have satisfied even the fullest demands of the law, we have done only what was imposed upon us by our moral obligations. We have no *overplus* to supply our innumerable past deficiencies ; and as far as our own personal exertions are concerned, they must ever remain. They form, as it were, a debt ; and a debt contracted with a merchant is not cancelled, though every article, purchased after the first debt, be regularly and promptly paid. The Pársís and Musalmáns, who think that in the end the good and bad actions of men will be weighed together as a ground of judgment, err most egregiously. Nothing can be more unreasonable than the following narrative, founded on this idea, which is to be

found in the *Ardái Viráf-Námah* : “ I was conducted back to the bridge of Chinavad by Serosh Izad, where, on one side of the bridge, I saw a great multitude, standing in their proper vestments, in an attitude of apathy and indifference. I immediately inquired of Serosh Izad, who they were, and for what purpose they were collected. He answered, the name of this place is the first heaven ; and the people you see will there remain until the day of restitution. They are those whose good works exactly counterbalance their evil ones ; but if either preponderated, they would go either to a better or worse place.”* The imagination that good and bad actions may counterbalance one another, is opposed to every thing like a right understanding of the divine law ; for, according to it, God does not require us to be perfect, or to have a perfect righteousness, in order to escape punishment, but he requires us to have only a grain more of goodness than we have of evil ! This is a most astounding view of God’s judgment ; for if his final decision is in any degree to be illustrated by the process of weighing, we must suppose a perfect righteousness—the representation of an unerring, and unvarying, and complete obedience—to be in the scale according

* *Ardái Viráf-Námah*, near the beginning.

to which the trial is to be made. How this weight can be counterbalanced by any thing pertaining to humanity, it is impossible to discover.

I need scarcely ask, Can penances inflicted by men upon themselves, or by priests and magistrates, procure the pardon of sin? It must be evident that they can never stand in the room of that punishment with which God threatens the transgressor. The great evil of sin is not adequately demonstrated by them. They are not sufficient to deter from iniquity. They are not calculated to vindicate the honour and glory of an offended Lawgiver. The temporary pains of hell, to be endured until the day of restitution, on which the Pársís count so much, are not even an adequate punishment of sin, which is an offence against the majesty of the Lord of all; and they cannot purge from its influence and pollution. Suffering alone, however much it may have restrained an offender, has never been known to eradicate the love of iniquity from any soul, or to inspire it with the love of God, and of holiness.

Prayers and religious services for the dead, I must pronounce equally unavailing. The doctrine that the deceased may be either relieved from their just punishments, or advanced

in their bliss, by the conduct of those who survive them, is directly opposed to the fact that men cannot satisfy the claims of the divine justice for themselves as individuals, far less procure a stock of merit which can be available for any of their fellow-creatures. It is calculated to foster daring and dangerous presumption in the minds of the living, inasmuch as it affords them the hope that all that is necessary for their spiritual welfare, may be accomplished after they have been removed from this earthly scene ; and it thus conduces to lead them to delay repentance, and to confirm them in their sinful courses.

The sacred interests of truth, and my affectionate regard for the welfare of the Pársis, compel me to proclaim—and I do it without reserve or hesitation,—that as far as their scriptures are concerned, the grand problem of human redemption, in comparison of which all others sink into utter insignificance, is still unsolved. The same powerful motives constrain me to announce to them the Gospel of Jesus, which offers pardon to the guilty, and sanctification to the impure, and eternal happiness to the miserable, on terms which are not merely compatible with the holiness and justice of God, and the authority of that law in which they

are embodied, but which bring to him an inconceivable revenue of glory and praise ; and which compel every spiritual mind joyfully to sympathize with the language of our text, " Drop down, ye heavens, from above, and let the skies pour down righteousness ; let the earth open, and let them bring forth salvation, and let righteousness spring up together ; I the Lord have created it."

And what is this Gospel of Christ ? Hear its divine author announce its glad tidings : " God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* The first personal subsistence of the one Godhead devised a plan for the redemption of a portion of the human race. He proposed that the other personal subsistence who stands to him in the relation of an only-begotten Son, as eternally existing in him, possessing the same nature as himself, and being the brightness of his glory, and the express image of his person, and the object of his greatest love, should assume the nature of man, become subject to and honour the law, instruct the world, and endure unspeakable sufferings, and present his unspotted soul as a sacrifice for the redemp-

* John iii. 16.

tion of his people. The Son voluntarily and readily acquiesced ; became the appointed surety and substitute of those whom God had determined to save ; and, in the fulness of time, accomplished the work which had been given him to do. In all that he did, and in all that he endured there was an infinite merit, for he was a divine Saviour, on whose services there rested no legal claim, except that which was found in his own voluntary promises and engagements. God offers his grace to men ; and to all who, renouncing confidence in themselves, will exercise faith in his name, and trust in his perfect righteousness, he is ready to extend a free and a full pardon of every transgression. He delivers all who take refuge in his grace from hell, and from the eternal punishment which they have merited. He views them as righteous in his sight, and receives them into his favour, and adopts them into his family. God's moral government is upheld, nay, illustriously displayed, amidst all these transactions. When he pardons sin for the sake of Christ, he does so not without reference to that overwhelming display, continued throughout the whole humiliation of Christ, but most remarkable at its termination in his death, of the intrinsic evil and the tremendous consequences

of transgression. He proclaims to the universe, that since he spared not his own Son when he stood in the room of sinners, he will not spare sinners when they stand on their own footing. He unfolds a scheme of redemption at once so glorious, and awful, and tremendous in the way in which it has been executed, that it must appear to be his *ultimatum*, such as may not be repeated, if it fail to establish righteousness throughout the unmeasured vastness of his creation. When he frees men from the penal consequences of sin, he also frees them from its power and pollution, and confirms them in the ways of holiness and happiness. For the begetting of that simple faith in, and reliance on, Christ, to which he calls men, he is ready to give his Holy Spirit, the third personal subsistence in the Godhead, to them who ask him. This heavenly teacher, and guide, and renovator, works powerfully within them. He convinces them of their sin and misery, leads them anxiously to ask, What must we do to be saved, discovers to them the grace, and power, and suitableness of Christ, renews their wills, enables them to close in with the offers of his redemption, fills them with peace and joy in believing, directs them to Christian obedience, and in due time prepares them for the glorious

inheritance of the saints in light. Under his influence, and looking to that Saviour whose loveliness and suitableness he discovers, they rejoice with joy unspeakable and full of glory, and sing the triumphant song,—“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”*

Of this Gospel, we have no reason to be ashamed, for it is worthy of reception by the whole human race. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.”† I call upon the Pársis, and all around me, to

* Romans viii. 33–39.

† 1 Timothy i. 15.

receive it, and the other doctrines which on this occasion we have briefly expounded, as life and salvation. I cannot now enlarge upon it ; but I beg you to bear in mind that it is clearly and fully announced in the Bible, which I most earnestly recommend to the anxious and prayerful attention of every one who now hears me, be he Hindú, Musalmán, Pársí, or nominal Christian. This sacred volume addresses all mankind with an authority to which no other book can lay the slightest claim. It must appear, from its contents, history, and effects, to every candid inquirer, to be indeed the Word of God. It is no unknown witness, which has not been brought to the test, and whose character has not been established for honesty and veracity, for it has sustained the most rigorous investigation by friend and foe, from the first day that it was given to the world ; and it has commanded the credence and veneration of men of the most commanding intellect, the most exalted genius, and the most extensive and refined education. It is no untried weapon in the warfare of the Lord, for it has already proved victorious over persecution the most exasperated, determined, and direful, and over barbarism and ignorance the grossest and most confirmed, and over systems of human philoso-

phy the most elaborate and venerable, and disseminated civilization and happiness in many a region of the world. It is no antiquated volume of legendary lore and amusing speculation ; but it is the acknowledged standard of the faith and practice of the most enlightened nations of the earth, and the source of the highest moral goodness which is any where displayed within their borders, or the widest circle of their influence. It bears the seal and signature of heaven on every page, being distinguished for its surpassing simplicity, consistency, penetration, wisdom, sublimity, and solemnity, in the accounts which it gives of the character and providence of God, the moral state of man, and the means and nature of salvation. It is the counterpart of man's moral necessities, for it offers pardon for his guilt, and holiness for his impurity. It holds out to him the most powerful motives to obedience, and communicates to him the most glorious hopes ; supports him, by the abundance of its consolations, under the heaviest afflictions and distresses, illumines the darkness of the grave, and discovers an immortality of perfect happiness, and unalloyed and unutterable joy. It has the testimony of miracles, all unequivocally marked by the divine power, and which can be clearly evinced to have

been most directly associated with the first communication of its different portions to the world. It has the testimony of prophecy, minute and comprehensive, and extending through many ages, and fulfilled, and now fulfilling. The providence of God is manifestly on its side ; and he is a short-sighted inquirer who does not see that it is destined to dispel all the darkness which covers the earth, and the gross darkness which covers the people. Those who neglect it, overlook their best interests, and those who fly from its influence, repudiate the greatest blessing which was ever proposed for their acceptance. Those who continue to resist its triumphs, will reap the curses which it denounces against unbelief and impenitence, and expose themselves to confusion and shame. Those who know its power, fear nothing of the opposition which they may experience in any part of the world ; and are in no degree discouraged by all the wrath, and malice, and threatenings, with which its teachers, and its new disciples, in connection with whose entrance into the Church I now address you, have lately in this place been visited. Much of the indignation which has been excited by its efficacious working in the minds of some of the young in this community, we ascribe to ignorance, mis-

representation, novelty, the jealousy of a spiritual tyranny which has been long undisputed, and the natural pride of an indulged and pampered superstition. All the injuries which have been done to us, we most freely forgive; and those who have been the wilful or mistaken instruments of inflicting them upon us, we are prepared to receive into the arms of Christian affection, the moment that they yield to the dictates of truth, and solicit for themselves the grace of Jehovah. We trust that the day of the merciful visitation of the Pársis, and other tribes of India, is not far distant; and in all the agitation, and commotion, and inquiry which now prevail, we think that we discover its prelude. We may be mistaken in our estimate of its near approach, but we do not err when we declare that it will infallibly arrive. In the mean time, the blessings of salvation are offered, without money and without price, to all who will receive them; and Christ himself now declares, as he has done from the beginning, "Him that cometh to me, I will in nowise cast out."* Let the response of many weary and sin-afflicted souls be, "To whom shall we go [but unto thee]? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God."†—

* John vi. 37.

† John vi. 68, 69.

May God bless his word, and to his name be praise. Amen.*

* With the reference made above to the divine authority and excellence of the BIBLE, let any Pársi contrast the following general notice which I have elsewhere taken of the VANDIDAD, after fully reviewing its contents :—

“ Such is a candid analysis of the contents of the Vandidad, faithfully prepared, after a careful examination of the original Zand, with most of the helps to a right understanding of its contents, which both Asia and Europe have provided. It is utterly impossible for a Pársi, of any considerable intelligence, to peruse it with that perception of its accuracy which inquiry will undoubtedly impart, without coming speedily to the conclusion, that the Vandidad is not only, both in style and in substance, destitute of all claims to be considered as a revelation from God, but that it is from beginning to end most singularly despicable as a human composition. The information which it gives on the most important subjects,—as the character of God, the nature of his providence and law, and the method of his grace, and the responsibility and destiny of man,—is extremely meagre and unsatisfactory, and most frequently unreasonable and erroneous to the greatest extent; and those who make it the rule of their faith and obedience, are not only involved in most distressing doubts, but in insuperable difficulties. Instead of exalting and glorifying the Creator, by declaring the unity of his nature, the perfection and infinity of his attributes of wisdom, power, holiness, justice, goodness, and truth, and extending the universality of his providence to every object and event, it represents him as existing in a state of almost total inactivity, as having both a good and evil offspring, presiding over their respective works of creation, which are endowed with qualities analogous to the opposite characters of their authors, and differing little in their properties from the pure and impure angels and archangels with which they are associated. Many of the works of God himself, it ascribes to the devil. The honours of God, it bestows on the elements of nature, the genii who are supposed to preside over them, and the different forms which they have assumed under the creative energy of him who called them into existence, and is supreme in their disposal,

arrangement, and combinations. The preservation of their imagined purity, is the principal object of its care and concern, and it is more occupied about the disposal of the carcasses of men and dogs, than the guidance of the soul in this life, and its weal or woe in that which is to come. It exalts ceremony far above morality ; and the rites which it establishes and recommends, are in general not only devoid of all sober import, but absurd and irrational, both in their own forms and those to which they direct attention. A spirit of suitable and exalted devotion, it neither begets nor directs, while it teaches that sounds, and smells, and ablutions are effectual in the riddance of evil. Its code of human conduct, is not only defective, as entirely silent on the supreme love, and gratitude, and reverence, and services which are due to God, and the affection, like that which we bear to ourselves, which we owe to our fellow-men ; but it is inequitable in most of its foundations, and unholy and unjust in many of its special prescriptions. It enters into no historical details, respecting either nations, communities, or individuals, which are calculated to illustrate the ways of God to man ; and it affords no virtuous examples deserving of the slightest imitation, or even attention. Its tendency is not to humble the sinner in the sight of God, to convince him of his depravity and guilt, and to lead him to put to himself the solemn and infinitely important question, What must I do to be saved ? It reveals to him no divine Redeemer, able and willing to save unto the uttermost all that come unto God through him ; but it teaches man to depend for deliverance on the paltry atonements which he himself can make, and on the punishments which may be inflicted on him by the priest or magistrate, the ceremonies which may be performed in his behalf by his friends after his removal from this earthly scene, or on the sufferings of hell itself, which are supposed at once to satisfy God, and to purify the offender. It shows not how mercy can be vouchsafed to the transgressor, and yet the authority of the law sustained ; how God can be just, and yet the justifier of the ungodly ; how the sinner can be delivered from the power of sin, at the same time that he is freed from its curse. It is profitable neither for doctrine, nor reproof, nor correction, nor instruction in righteousness. It neither produces sobriety of thought or feeling ; nor affords innocent amusement or occupation. It is only because with most of the Pársis it is in an unknown tongue, that its

perusal is tolerated. It is muttered by the priest, but it is not understood by the people; and it is arbitrarily interpreted according to the degree of ignorance and knowledge, of the stupidity or intelligence, of the superstition or reason, of those who may venture to inquire about its meaning. A knowledge of its real contents in the case of every serious reader, as we have already hinted, must be destructive not only of the belief which may have been reposed in it as a supposed revelation from God, but of the respect which may have been felt for it, as a work, the composition of man left to the sole guidance of his own faculties.

"It is as the friend of truth, and as having already adduced ample reasons for the verdict which I crave, that I write thus respecting its demerits. Learned Europeans of every shade of belief, from that of the wavering sceptic to that of the confirmed Christian, have reprobated it in terms of severity fully as emphatic and expressive as any which I have thought it right to employ. Richardson, to whose Persian and Arabic Dictionary appeals have frequently been made by my opponents, we have seen asking respecting a passage of the *Avastâ*, "Can human credulity suppose this to be the composition of Zoroaster, or of any man who had pretensions to common sense?" Gibbon, who is as prone to palliate that which is questionable, as he is disposed to disparage that which is excellent, in religion, we have found speaking of "that motley composition" (the *Zand-Avastâ*) "as dictated by reason and passion, by enthusiasm and by selfish motives," and as containing only "some useful and sublime truths, disgraced by a mixture of the most abject and dangerous superstition." Sir William Jones, the prince and pioneer of modern orientalists, and who was unrivalled in his day for his scholarship and taste, we have seen declare, that the books of the *Avastâ* "contain nothing which corresponds with the character of a philosopher, and of a legislator," and that "either Zoroaster had not common sense, or he did not write the book which you attribute to him."* Major General Vans

* Contrast this with what this profound and tasteful scholar says of the *Bible*. "I have regularly and attentively read the Holy Scriptures, and am of opinion, this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language they have been composed." See Life of Sir William Jones, prefixed to his works.

Kennedy, than whom no one is better acquainted with the mythology of the ancient world, says, "That the religion of Zardusht existed nearly in the same state as that in which the Pársis have preserved it to the present day, some centuries before the Christian era, I believe; but I as firmly believe that the Zendavesta is not only a spurious production of comparatively modern times, but that it is also in every respect totally unworthy of attention, for I concur entirely in the justness of the dilemma, proposed by Sir W. Jones to Anquetil du Perron."* The Abbé Foucher says, "The books of Zoroaster, so barren on the subject of the moral virtues, treat to a fastidious extent of the arbitrary and superstitious ceremonies prescribed by Law; and it is to this they reduce all the religious virtues. Whilst they denounce some gross vices, both opposed to society and to good manners, they denounce with the same severity the most indifferent acts. To strike a dog, or not to feed it, is a crime as great as to kill a man, or to suffer him to die of hunger; to bury, or to throw into water a corpse of man or a brute, is a profanation as great as to practise magic. If we were to judge from the Zand books of the doctrine of the ancient Persians on morality, we could but form a wretched opinion of it indeed. But the great philosophers, and especially Xenophon, give us a more favourable picture; and even if we grant the picture to be too bright, we must allow it to retain some resemblance. From this I conclude either that the Persians studied their moral laws in some other books than the Avastâ, or that this work, of which we have but small extracts in the Zand books, contained other important facts which have not reached to our time."† The religion of the Pársis, we have found, the Honourable Mr Elphinstone, whom they themselves hold in the greatest respect, and who had many opportunities of observing its practical developments, while he was Governor of this Presidency, declare to have "nothing inspiring or encouraging," and adding, that according to it, "the powers of good and evil are so equally matched, that the constant attention of every man is necessary to defend himself by puerile ceremonies against the malignant spirits from whom his deity is too weak to protect him."‡ Hundreds of passages of an import similar to those

* On the Affinity between Ancient and Hindû Mythology, p. 401.

† *Memoires de Litterature*, vol. xxxix. p. 798-4.

‡ *History of India*, vol. i. p. 512.

which I have now quoted, it would not be difficult to produce. I conclude by asking the Pársís to seek for a rightful interpretation of the Avastá before they again hire the priests to recite it on their behalf. If, with an earnest desire to discover the truth, they will engage in this pursuit, they will be more disposed to feed the flame of the átisgáhs with their papers and parchments than with the fragrant sandalwood.

APPENDIX.

I. CONVERSION OF DHANJIBHÁÍ NAUROJÍ FROM ZOROASTRIANISM TO CHRISTIANITY.

*Extract from an Affidavit read in the Supreme Court of
Judicature at Bombay, in the matter of a writ of Habeas
Corpus directed to John Wilson, D.D.*

JOHN WILSON, Doctor in Divinity, inhabitant of Bombay, and Missionary of the General Assembly of the Church of Scotland, maketh oath and saith, that on or about the 1st December 1835, he founded a seminary of education in the fort of Bombay, which, in the first instance, was denominated the Scottish Mission School, but which is now known by the name of the General Assembly's Institution.

And this deponent further saith, that before opening the said seminary, he gave public notice, as its superintendent, through the medium of the native newspapers of Bombay, that, in addition to secular knowledge, instruction in the precepts and doctrines of Christianity would be regularly taught in the said seminary; and that this deponent believes, that from the first it has been generally understood and believed by the native community at Bombay, that the doctrines and precepts of Christianity are actually taught in the said seminary.

And this deponent further saith, that a few days after the said seminary was opened, a Pársí youth, named Dhanjibháí Naurojí, who appeared to be upwards of 13 years of age, was admitted as a scholar into the said seminary ; and that in the commencement of the year 1837, the said Dhanjibháí Naurojí was admitted as a student into the upper, or college division of the said seminary. And this deponent further saith, that about the end of the year 1837, it came to his knowledge, from personal observation, and the testimony of one of the teachers of the said General Assembly's Institution, that the said Dhanjibháí Naurojí appeared to possess great candour of mind, and to cherish a great regard for the Scriptures of the Old and New Testaments, and other Christian publications, which he, the said Dhanjibháí Naurojí, was regularly in the habit of perusing, and hearing expounded ; and that on the 13th of October, in the year of Christ 1838, he, this deponent, received a letter from Mr Thomas Smith, one of the teachers of the said General Assembly's Institution, hereunto annexed and marked A, and which letter is in the handwriting of the said Mr Thomas Smith, with whose handwriting this deponent is well acquainted.

A. " Reverend Sir,—Dhanjibháí has asked me for a *Reference Bible*, and I told him that I should give him a note to you, and that I had no doubt but that you would supply him with one. I can confidently tell you that Dhanjibháí is determined to be baptized, for he is *already converted* ; he reads with Mr Essai at night, and prays too. In making these assertions, I have not consulted him as to their correctness ; but I think this will be a good opportunity for you to know his mind. As I have not such a Bible as he wants, I would entreat you, if you have such a one, to let him have it. Yours obediently,

THOMAS SMITH.

" 13th October 1838."

And this deponent further saith, that on or about the 14th October 1838, he was visited by the said Dhanjibhái Naurojí, who requested him, this deponent, to receive him into the communion of the Christian Church, by baptizing him in the name of the Father, the Son, and the Holy Ghost; and that this deponent then informed him, the said Dhanjibhái Naurojí, that he was most happy to hear of his determination to profess the truth as it is in Jesus, but that he, the said deponent, considered it a duty which he owed both to the said Dhanjibhái Naurojí, and the cause of Christianity, to instruct him in the way of God more perfectly, to scrutinize his motives, and to observe his Christian feelings and moral conduct, and that for the accomplishment of these objects, it would be necessary for the said Dhanjibhái Naurojí to wait upon him, the deponent, for especial instruction, whenever his convenience might admit.

And this deponent further saith, that from the 14th of October 1838, the said Dhanjibhái Naurojí has frequently waited upon the said deponent for religious instruction and devotional exercises, and that on none of these or other occasions, has he, the deponent, ever presented to the mind of the said Dhanjibhái Naurojí a single worldly inducement to his public profession of Christianity, and that, on the contrary, he, this deponent, has uniformly told him, the said Dhanjibhái Naurojí, that all "who live godly in Christ Jesus" must expect to be exposed to various trials and afflictions as they pass through the wilderness of the world.

And this deponent further saith, that on or about the 9th of January, in the year of Christ 1839, the said Dhanjibhái Naurojí left Bombay for the purpose of accompanying this deponent through the northern Konkan; that the said Dhanjibhái Naurojí travelled with him, this deponent, till the 21st of February 1839, when he returned in company with this deponent to Bombay; that this deponent had many op-

portunities, when absent from Bombay, of observing the said Dhanjibháí Naurojí's disposition, feelings, and conduct ; that this deponent became persuaded that the said Dhanjibháí Naurojí had really received the truth of Christ in the love of it ; and this deponent promised to embrace an early opportunity of admitting the said Dhanjibháí Naurojí into the Church of Christ by baptism.....

And this deponent farther saith, that on or about the 23d of April 1839, he requested the said Dhanjibháí Naurojí to furnish him, this deponent, with a precise and particular statement of the circumstances which had led him, the said Dhanjibháí Naurojí, to a belief in the doctrine of Christ, and that on the same day, the said Dhanjibháí Naurojí wrote out and showed this deponent a rough draft of his reasons for believing in the doctrine of Christ, and which this deponent perused and returned to Dhanjibháí Naurojí, and a fair copy of which, in the handwriting of the said Dhanjibháí Naurojí, is hereunto annexed, marked B.

B. " Two days after Dr Wilson in 1835 established the General Assembly's Institution, I applied to him for admission, which was immediately granted to me. At this time I was ignorant of the Bible and of all the doctrines of the Christian religion. But I soon began to read the Bible. At first I did not think much about it, but when I advanced in my studies, I began to understand it, and had a great love for it. I read also in Thomson's Collection, which contains many interesting subjects, and which I found to be very useful. I got more knowledge of Christianity while attending Dr Wilson's Wednesday lectures at the Mission House. Mr Payne, one of the teachers in the Institution, took me to the Sunday School, and I sometimes attended with him at the Scotch Church, to hear the preaching of the Gospel. About two years ago, I was thinking about Christianity very much, but

through the fear of my relations, and of my countrymen, I did not express my ideas to any one. When any thoughts about Christianity would occupy my mind, I would try to put them out, by thinking that if the Pársí religion were false, it would not have continued to this time ; but this notion only lasted a short time, for I would feel something within warning me against the path which I was pursuing. I was somewhat convinced of my folly in worshipping the elements, which is quite contrary to reason, and the first and second commandments of God, which he gave to Moses. I afterwards read Dr Wilson's lecture on the Vandidád Sádé, and I became convinced of the fallacy of the Pársí religion.*

" My uncle ordered me to leave the Institution, and to assist his munshi in some work. Mr Payne came often to ask me to return to the Institution, and Dr Wilson having requested a Pársí gentleman to speak to my uncle about my absence, and that gentleman scolded him very much, and he sent me back. I again read Scripture with Mr Payne, and studied Mathematics and Natural History with Dr Wilson, and Mental Philosophy with Mr Nesbit. Not knowing how to acknowledge the Saviour, I proposed to enter into friendship with Mr Johannes Essai, whom I saw Dr Wilson admit into the Church, and whom I always found speaking in defence of the faith which he professed, and willing to assist any one in finding out the truth. One day he asked me to walk with him to Dr Wilson's Friday evening lecture, and I had much talk with him. I did not tell him the state of my mind, until he told me, that he intends to become a preacher of the glad tidings of salvation. At the same time I expressed my fear of my relations, and of my countrymen, but he pointed out to

* The lecture on the Vandidád Sádé here referred to, was published in 1833. It contains the sum of the objections which I had urged against the Zand-Avastá, in a discussion which I had carried on with the Pársís during the three preceding years.

me some passages in the Scriptures, by which I was quite satisfied ; and in keeping his friendship I gained many advantages. Mr Smith, one of my worthy teachers, who instructed me in Geography and History, discovered what my feelings were, and he wrote on my behalf to Dr W., who received me as an inquirer after true religion. I was very much with Dr W. both by day and night, and he took me with him on his tour to the jungles, when he gave me many instructions about Christianity, and Mr Mitchell of Puná, who was with us, also read, and prayed with me. When I came back to Bombay, I told to my uncle that I wished to embrace Christianity, but at first he did not believe it. A month and half after, Dr W. asked me to stop with him, and to teach a lady Gujaráthí, and I told that to my uncle, and he gave me permission.

“ I now beg to come forward and to receive baptism, in the presence of the public, ready to suffer for my Lord and Saviour Jesus Christ, with a full assurance of the fulfilment of his promise. My eyes are open by the divine grace, and see the true light. Oh what a great matter it is to know the true religion. I lay hold of the Lord and Saviour Jesus Christ, who came down from heaven, and took upon himself our infirmities, and suffered on the cross, and reigns in heaven, to save sinners. And now, my Christian brethren, I ask one thing from you, to pray for me, that I may prove to be a true disciple of Christ. And now, my fellow-countrymen, I recommend to you to do one thing, and that is, to take the Bible into your hands, and to read it earnestly, and ask God to open your eyes, and show you the true way, that you may follow it. Compare the Bible with your Vandidád, and see which is true. I am certain, certain as my life, that you will find out that the Christian religion is true, and if you do, I beg of you all to enter into it. If you will not do these things before you depart from this wicked world, you will go to that

place where there is weeping, and wailing, and gnashing of teeth, and where you will find no rest ; therefore do these things as soon as possible."

And this deponent further saith, that on perusing the above mentioned paper, he came to the conclusion, as a minister of the Gospel of Christ, solemnly sworn to seek both the extension and purity of the Church, that it formed a strong presumptive proof that the mind of the writer, the said Dhanjibháí Naurojí had, through divine grace, been truly enlightened by divine truth ; and that he, the said Dhanjibháí Naurojí, was a fit person to enjoy Christian communion.

And this deponent further saith, that the said Dhanjibháí Naurojí has, within the past two months, frequently informed him, this deponent, that he, the said Dhanjibháí Naurojí, believed his age to be upwards of sixteen years and six months ; that this deponent believes, that the age of the said Dhanjibháí Naurojí is upwards of sixteen years and six months ; and that according to the universal customs of the natives of this country, including the Pársís, he, the said Dhanjibháí Naurojí, as far as his age is concerned, is entitled to have the disposal of his own person, and even to be the master of a family.....

And this deponent further saith, that on the evening of the 1st of May last, this deponent, before a large assembly of natives and Europeans, and under the protection of the police, publicly baptized the said Dhanjibháí Naurojí in the house of this deponent ; and that he, the said Dhanjibháí Naurojí, on this occasion publicly laid aside, as he said, for ever, the *Kustí*, or reputed sacred string of the Pársís.

.II. CONVERSION OF HORMAZDJÍ PESTONJÍ.

Extract from the Oriental Christian Spectator, June 1839.

The following is his own affecting account of his conversion, which he read on the occasion of his baptism, which took place on the 5th of May.

“ In the year of our Lord 1836, February the 12th, I applied to Dr Wilson for admission into the General Assembly’s Institution, which was immediately granted me. At which period I was ignorant of the English language, of the Bible, and of all the doctrines of the Christian religion. But as soon as I took a great deal of care in studying my lessons, in about a year, I began to know them in some degree, and after a year elapsed, Mr Payne, one of the teachers in the aforesaid school, placed me in his Bible class in the school, and also took me to the Sunday School. At that time, I did not think about the Holy Bible, but when I advanced in my studies, I began to think about it very much, and had a great love for it. My knowledge of Christianity was very much increased by my attending Dr Wilson’s lectures, and Mr Nesbit’s class, in which Thomson’s Collection was read. I obtained much interesting and useful knowledge from the teacher of the last mentioned book, Mr Nesbit. I also obtained a great deal of knowledge from my worthy master, Mr Payne, who took me often to the Scotch Church, to hear the preaching of the Gospel. About six months ago, I had many thoughts about Christianity, but through the fear of my relations, and love of my wife and others, I did not express my thoughts to any one; but as soon as I read some parts in the Bible, particularly in the Gospel according to St Matthew, the 28th verse of the 10th chapter, which says, “ Fear not them which kill the body, but are not able to kill the soul; but rather fear him,

who is able to destroy both soul and body in hell ;” and the 37th, 38th, and 39th verses of the same chapter, which say, “ He that loveth father or mother more than me, is not worthy of me : and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it : and he that loseth his life for my sake, shall find it,”—I thought more and more about Christianity, and I agreed with my beloved friend, Frámjǫ Bomanjǫ, to inform Dr Wilson, that we neither feared any of our relations, nor wished to love our wives and other relations more than our *Lord and Saviour Jesus Christ* ; for it is said, that such as do so, are not worthy of me, and on that account, we thought very very much, and at last, we both called on Mr Johannes Essai, to ask his advice ; and by his advice, we made application to Dr Wilson, telling him that we were very desirous of embracing Christianity. My friend Frámjǫ Bomanjǫ wished very much that we both might be baptized together ; but it has not taken place according to our wishes ; but still I think that it will all be ordered according to the will of Almighty God, through our Lord and Saviour Jesus Christ.

“ Now, my brethren, I come forward to receive baptism in the presence of the public, and I am ready to suffer any persecution for my Lord and Saviour Jesus Christ. And, my Christian brethren, I beg of you one thing, namely, that you would pray for me, that I may prove a faithful preacher of the good tidings.

“ And now, my fellow-countrymen, I most humbly beg of you too, (who are seeking which is the only true religion on earth,) to compare the *Word of God* with your *Vendidad Sádé*, and see which is true. If you will think about it, I hope you will find out which is the true religion ; but if you will not think about it, I feel very sorry as to your approaching doom ! Now, my brethren, mine eyes which were before

shut, are opened, and now I see the beautiful light which is not given by men, but by the Almighty God, through our Lord and Saviour Jesus Christ.

“It is in this manner, that I desire to pray:—

“O Lord, my God, my Maker, my Preserver, and my Saviour,—I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I thank thee, for thou hast brought up my soul from the grave. Thou hast kept me alive, that I should not go down to the pit. In thee, O Lord, do I put my trust, let me never be ashamed; deliver me in thy righteousness; bow down thine ear, O Lord, and hear me; pull me out of the net, that my enemies have laid privily for me; for thou art my strength, and my portion for ever. O Lord, give thy light to those who have not seen it, and who are still in darkness: show them the way they should go, and give thy Holy Spirit to them who ask thee. Now, bless us, assist us, and comfort us; that we may praise thee, and glorify thee, through our Lord and Saviour Jesus Christ. Amen.”

5 | 5 | 39. “Hormazdjí Pestonjí, Dawar, aged about 19 years.”

In the letter addressed to Dr Wilson, by Hormazdjí Pestonjí and his friend Framjí Bomanjí, whom we hope ere long to see in the enjoyment of personal liberty, the following passage occurs:—“After a long consideration we have been convinced that Christianity is the only true religion on the earth, and we have earnestly resolved with our hearts and souls to embrace it, being the only means of obtaining eternal life. Our design in embracing Christianity, is, not that we may have riches (which we at present are not at a loss for), but that we might obtain an entrance into the everlasting kingdom of God, by confessing him who came from heaven to save sinners before men, that we may not be denied by him before his Father which is in heaven.”

III. EXTRACTS FROM THE RECORDS OF HER MAJESTY'S SUPREME COURT OF JUDICATURE AT BOMBAY. (CROWN SIDE.)

HABEAS CORPUS.

"Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, and so forth. To JOHN WILSON, Clerk, Doctor of Divinity, Greeting : We command you that you have before us on the Sixth day of May instant, at Eleven o'clock in the forenoon, at the Court House, the body of Dhunjeebhoy Nowrojee, being detained under your custody (as is said), together with the day and cause of the taking and detaining of the said Dhunjeebhoy Nowrojee, by whatever name he may be called, in the same to undergo and receive all and singular such things as shall then and there be considered of him in that behalf, and that you have then and there this Writ. Witness Sir John Wither Awdry, Knight, Acting Chief Justice at Bombay, the third day of May, in the year of our Lord one thousand eight hundred and thirty-nine.

"By the Court.

"J. CAMPBELL, Clerk of the Crown.

"Messrs PATCH and BAINBRIDGE,

"Attornies for the prosecution."

RETURN TO THE WRIT OF HABEAS CORPUS.

"I, the within named JOHN WILSON, do certify and return to the Honourable Sir John Wither Awdry, Knight, Acting Chief Justice of Her Majesty's Supreme Court of Judicature at Bombay, in the writ to this schedule annexed, That before the coming to me of the said writ (that is to say) on the nineteenth of April, one thousand eight hundred and thirty-nine, Dhunjeebhoy Nowrojee, in the said writ also named was residing in my house, situated at Malabar Hill, without

the Fort, by his own free will and accord : And I further certify, that the said Dhunjeebhoy Nowrojee has since resided there, and at my house at Ambrolie, of his own free-will and consent, and without any control or dominion of any kind being exercised over him by me, or any other person : And I further certify, that I have never in any manner detained the said Dhunjeebhoy Nowrojee against his will or otherwise ; but on the contrary, the said Dhunjeebhoy Nowrojee is at perfect liberty to quit my house, and to live elsewhere : And I further certify, that since the present writ has been served upon me, I have acquainted the said Dhunjeebhoy Nowrojee with the purport thereof, and requested the said Dhunjeebhoy Nowrojee to attend at the place in the said writ named, at the return thereof, according to the exigencies of the said writ ; and he having consented thereto, I have the body of Dhunjeebhoy Nowrojee here ready, as by the said writ I am commanded. As witness my hand this sixth day of May, one thousand eight hundred and thirty-nine.

“ JOHN WILSON, D.D.”

JUDGMENT ON THE 6TH OF MAY 1839.

“ In the matter of a writ of Habeas Corpus directed to John Wilson, Clerk, Doctor of Divinity, and commanding him to bring up the body of Dhunjeebhoy Nowrojee, before this Honourable Court returnable this day.

“ Upon the said Dhunjeebhoy Nowrojee being brought here, into Court, on the 6th of May instant, by virtue of the writ of Habeas Corpus, issued out of this Honourable Court, and upon reading the said writ, and the return made to the said writ, and also the affidavits of the said John Wilson, Doctor in Divinity, and the exhibits thereto annexed, marked respectively with the letters A and B, and the several affidavits of Dhunjeebhoy Nowrojee, John Stevenson, Doctor in

Divinity, Robert Nesbit, Missionary of the Church of Scotland, and John Pascal Larkins, respectively sworn this sixth day of May instant, and on hearing Mr Howard and Mr Montriau on behalf of Heerjeebhoy Dadabhoy, and on hearing Mr Campbell on behalf of the said John Wilson, and the said Dhunjeebhoy Nowrojee, It is ordered, that the said Heerjeebhoy Dadabhoy have an opportunity of answering the affidavits this day read and filed on the part of the said John Wilson, and that the said John Wilson be allowed to file other affidavits in answer thereto; and it is further ordered that the said Dhunjeebhoy Nowrojee be in the mean time at liberty to go where he pleases. Witness Sir John Wither Awdry, Knight, Acting Chief Justice at Bombay aforesaid, the sixth day of May 1839.

“ BY THE COURT.”

ORDER OF THE COURT ON THE WRIT OF HABEAS
CORPUS, 16TH MAY 1839.

“ In the matter of a writ of Habeas Corpus directed to John Wilson, Clerk, Doctor of Divinity, and commanding him to bring up the body of Dhunjeebhoy Nowrojee before this Honourable Court.

“ Upon reading the joint affidavit of Heerjeebhoy Dadabhoy, Dorabjee Nursonjee, and Bomanjee Dhunjee, the joint affidavit of Nowrojee Jamsetjee, Jamsetjee Jeejeebhoy, Framjee Cowasjee, Bomanjee Hormusjee, Cursetjee Cowasjee, and Dadabhoy Pestonjee, respectively sworn the eleventh day of May instant, the joint affidavit of Dhunjeebhoy Dadabhoy and Eduljee Merwanjee and the several affidavits of Sorabjee Rustonjee and Pestonjee Monackjee respectively sworn the tenth day of May instant, on the part of the said Heerjeebhoy Dadabhoy, and also upon reading the affidavit of the said John Wilson, Doctor in Divinity, and the exhibits thereto annexed, marked respectively with the letters A, B, C, D, E, F, G, and H, and the several affidavits of John Stevenson

Doctor of Divinity, Robert Xavier Murphy, Nathaniel Henry Thornbury, Dhunjeebhoy Nowrojee and Hormusjee Pestonjee, the joint affidavit of Robert Nesbit and John Murray Mitchell of Bombay, Missionaries of the Church of Scotland, respectively sworn this sixteenth day of May instant, the affidavit of Nowrojee Dorabjee, sworn the thirteenth day of May instant, and the several affidavits of William Hugh Payne, Frederick Hutchinson, George Smith Collett, Johannes Essai, and Bapu Mazda, respectively sworn the fifteenth day of May instant, on the part of the said John Wilson, and on hearing Mr Campbell on behalf of the said John Wilson, and the said Dhunjeebhoy Nowrojee; and on hearing Mr Howard and Mr Montriou on behalf of the said Heerjeebhoy Dadabhoy in reply, It is ordered that the said Dhunjeebhoy Nowrojee be at liberty to go where he pleases. Witness Sir John Wither Awdry, Knight, Acting Chief Justice at Bombay aforesaid, this 16th day of May 1839.

“BY THE COURT.”

CASE OF HORMAZDJÍ PESTONJÍ.

In the Supreme Court of Judicature at Bombay, Crown Side.

“Upon motion of Mr Montriou, and upon reading the affidavit of Jeejeebhoy Bazonjee, and the joint affidavit of Rustomjee Nowrojee and Nasserwanjee Cursetjee, respectively sworn this 3d day of May instant, It is ordered that a writ of Habeas Corpus do issue directed to John Wilson, Clerk, Doctor of Divinity, commanding him to bring up the body of Hormazdjee Pestonjee before this Honourable Court, unless good and sufficient cause shall be shewn to the contrary thereof, within four days after the service of this order. Witness Sir John Wither Awdry, Knight, Acting Chief Justice at Bombay aforesaid, this 3d day of May 1839.

“BY THE COURT.”

*In the Supreme Court of Judicature at Bombay,
Crown Side.*

"In the matter of a rule Nisi to shew cause why a writ of Habeas Corpus should not issue, directed to John Wilson, Clerk, Doctor of Divinity, commanding him to bring up the body of Hormusjee Pestonjee before this Honourable Court.

"It is ordered by consent that the said rule Nisi, obtained by Mr Montriou in this matter, on the third day of May instant, be and it is hereby discharged. Witness Sir John Wither Awdry, Knight, Acting Chief Justice at Bombay aforesaid, this 16th day of May 1839.

"BY THE COURT.

"Mr Larkins, Attorney for John Wilson, D.D."

IV. SELECTIONS FROM THE EUROPEAN NEWSPAPERS OF INDIA, connected with the Conversion of the Pársí Youths.

(From the Oriental Christian Spectator, June 1839.) •

In making this selection, we have been guided by the desire to give an impartial view of the facts and opinions which have been published in the English newspapers. We have curtailed some of the articles, with a view to avoid repetition.*

"On last Wednesday evening (1st May 1839), the sacred rite of baptism was administered to a Pársí, named Dhanjibháí Naurojí, by the Rev. Dr Wilson, at the Scottish Mission-house. The place was crowded with Europeans and

* These are still more curtailed in this reprint, while several of the articles are omitted. The spelling of Oriental words throughout, I have made conformable to the admirable system of the Royal Asiatic Society.

Natives, many of the latter belonging to the tribe of the convert, and deep was their sensation, to behold the faith of Zoroaster openly renounced by one of their number, who, in their presence, abjured the errors of his ancestors, and was received into the communion of the Christian Church. After being interrogated by Dr Wilson on the renunciation of his former creed, and his belief in the Gospel of Christ, the young man drew forth a paper, from which he read a minute detail of all the circumstances which eventually led him to his present affecting position.... Eight months ago, he became a candidate for baptism ; and the sincerity of his faith has been rigidly scrutinised and tested by the long and trying probationship of that period. He had, some months ago, warned his uncle, one of his nearest relations alive, of his change of faith, and his determination to embrace the cause of Christianity ; but little belief was given to his assertions, until other circumstances conspired to shew that his intentions were not to be doubted. Two other students of the same caste, also became candidates for baptism. Their resolutions were also communicated to their relatives. The fame of this defection from a faith, which their exclusive principles had taught the Zoroastrians to consider as impregnable to all the efforts of proselytism, filled the whole caste with amazement, and, after some time had been spent in wonder and eager consultation, the two last mentioned youths were put under forcible restraint. One of them, named Hormazdjí Pestonjí, a member, we believe, of the Jaswará family, made his escape from the hands of his relations, who were about to remove from the island, and fled to Dr Wilson's house, where he is now sheltered, and from whence he deliberately refuses to depart. On Monday last, an attempt was made to carry him away by violence from Dr Wilson's house ; but it was defeated by the assistance of his domestics and some Maráthá teachers, who, alarmed by the uproar, came running to his rescue. Being

foiled in this endeavour, the parties then went away, and shortly after returned with a policeman, and tried to have the young man removed on a charge of his having carried away some of the family jewels; but this scheme, we are informed, was found wholly impracticable, and has been condemned, we understand, by the relatives more immediately concerned. Meanwhile Dhanjibháí, who had been staying for some time at Dr Wilson's bungalow at Malabar Hill, in order to assist the studies of a lady learning Gujarátí, was made acquainted with what had transpired, and being afraid that violence would be used towards him, were he to return home, also claimed the asylum of the Mission-house. ✓ His friends came there in quest of him, attended by a messenger of the Pancháyit (Pársí Sanhedrim), but neither their tears nor entreaties, nor their most affecting lamentations, could shake him from the prosecution of a design which had been for months determined on. (Throughout the whole of these trying occasions, Dr Wilson maintained the greatest equanimity and forbearance, and, though variously assailed by the fiercest reproaches and invectives, and the most moving appeals to his sympathy, he failed not to observe that consistency of mind and behaviour which became his holy vocation, and we have no doubt that he was greatly supported by the counsel and countenance of his numerous friends.

The duties of the evening commenced a little after seven o'clock, and the sacred ordinance was administered to Dhanjibháí at an early part of the services. During the performance of the ceremony, we were gratified to observe, that the utmost decorum prevailed throughout the thronged assembly; and while the convert, in a clear, unfaltering voice, proclaimed his faith, and besought his countrymen to follow his example, and while he laid down the *Kusti*, or sacred thread of the Parsí caste upon the table, not a murmur, indicating either rage or sorrow, or contempt, was heard to interrupt the so-

lemnity of the occasion. The other student, Hormazdjí Pestonjî, also decidedly renounced the faith of Zoroaster, and laid down the Kustî. Dr Wilson declared that he was satisfied with his sincerity, and promised that he would be speedily baptized*. We have not heard what has been done to the other young gentleman, who has proclaimed his devotion to the Gospel, further than that a report speaks of his being sent to Surat. After delivering some affecting counsel to the two youths, relative to the trials and dangers that awaited them, and the difficulties they would have to encounter, Dr Wilson then preached a sermon fitted to the occasion, taking for his text the address of Jehovah to the Pársî monarch Cyrus, as found in Isaiah xlv. 5, 7, 8. The sermon was replete with information derived from learned research and studious investigation, and, if printed, which we hope it may be, it cannot fail to be a most valuable and illustrative acquisition to literature and history. The learned Doctor commenced by giving a succinct statement, formed from a diligent comparison of the testimony afforded by the Greek and Roman Fathers and Historians with that of the Armenians, on the early propagation of Christianity among the followers of Zoroaster. Its early collision with the tenets of the Magi, the persecution which it endured from the hands of Sapor and Chosroes, &c., were held forth with the consummate skill and ability of one thoroughly versed in the history of those days; and the evidence derived from the Armenian writers, furnishing matter for original illustration and comment on the former progress and strength of Christianity in Persia, was brought forward in the most strong and convincing form of argumentation. In the consideration of each clause of the text, the Doctor then reasoned on the Pársî notions of the Divine nature, their different objects of worship, and of their system of Providence, as stated in their own sacred books,

* He was baptized by Dr Wilson on the following Sabbath.

which were contrasted with the revelations on these subjects, as they appear in the page of the Bible. The learned Doctor was too exhausted to complete his discourse, and the service was concluded with prayer by Dr Stevenson. We hear that much agitation prevails throughout the Pársí community, and that they have some notions of trying the issue of a legal procedure. We have also heard, that Nauroj Dorábji, the Editor of the *Chábúk*, was stoned while on his way to the Mission-house, and obliged to turn back.

We understand, moreover, that many of the Pársís have withdrawn their children from the Institution, and that many of the students have left it with the deepest reluctance. An Institution, on the principles on which it is conducted, must, however, expect many reverses of this nature, until conversions are so common as to pass without note. We hear also, that the Pársís are going to subscribe and erect another school in opposition; but who will teach it? The Pársís have shewn great weakness of cause, when they fly from an Institution, as it begins to develope its energies. But they cannot say that any deception, or even the shadow of a deception, has been used. From the beginning, they have been told, that their conversion was the sole end pursued in giving them education.

The 1st of May 1839, may be henceforth reckoned as great an epoch in the annals of the Pársís as the day of Cadisa.—*Bombay Gazette, May 3.*

The Pársí community of Bombay is at this moment in a considerable state of excitement, owing to two young men of their number having gone over to Christianity. The whole particulars of the transaction, we believe, were correctly stated in the *Gazette* of yesterday. Both these young men are said to have reached the years of discretion—one of them indeed is married and has a child a year old, so that unless it can be

shewn that compulsion, or some undue influence, has been used to induce them to take that step, we cannot imagine what right the body generally can have to interfere, unless it is to be maintained, that freedom of conscience has no existence here, nor yet freedom of action. We apprehend that these young men have all the privileges of British subjects, and are entitled to act exactly as they think proper, and to be protected in what they do. At the same time, we can enter somewhat into that sectarian feeling that would be roused to fury by a defection of this sort, from a creed that, in their eyes, no doubt is the best in the world; and we shall not be at all surprised to hear, that the whole Pársí children are withdrawn from the Mission Schools, though, to every sensible man, and, we are sure, to a great many of the intelligent Pársí themselves, such a step would appear only as a proof of weakness, and as affording to other sects a just subject for ridicule and triumph.—*Bombay Courier*, May 4.

Since our last, the case of the Pársí youths, who have abandoned the religion of Zoroaster and embraced Christianity, has continued to grow in importance and serious interest. A second youth, Hormazdjí Pestonjí, aged 18, was baptized on Sunday (5th May), in the Scotch Mission-house. There were few Pársís present, but this was not the consequence of apathy; for, on Friday last, we understand, a meeting of the members of the Pancháyit, and some of the leaders of the Hindu community, was held at the house of ———, for the purpose of deliberating upon the extraordinary crisis which they consider as impending on their respective creeds, and concerting measures to avert it. We understand the following to be the result of this and previous meetings. In the first place, all the Pársí boys have been withdrawn from the General Assembly's and all other Missionary schools; and a decree has been passed by the Pancháyit, forbidding any

parent or guardian, under pain of utter outlawry from the Pársi religion and society, ever to send a child to any educational establishment with which Missionaries are connected, or where the Bible is read :—Secondly, a fund is to be raised to establish, in the Fort, an opposition school, where religion is to be excluded :—Thirdly, a petition is in course of preparation to the British Parliament, praying that no more Missionaries may be permitted to come out to India, or, if permitted, that they be strictly prohibited from any attempts at proselytism ; and a sum has been appropriated for the purpose of sending one or two European gentlemen to England to advocate this petition. Lastly, the leading Hindús of the place have been prevailed on to join this league against the Missions, and negotiations have been opened with the Muhammadans for the same purpose. A writ of Habeas Corpus, issued last week to Dr Wilson, to produce the person of Dhanjibháí Naurojí, one of the youths recently baptized, alleged to be a minor, was returnable on Monday morning, at 11 o'clock, and the Court-house was crowded by Europeans and Pársís to hear the result. The Chief Justice sat in Chambers. The Advocate-General and Mr Montrou appeared on behalf of the youth's uncle, to claim custody of his person, and at their side were ranged the members of the Pancháyit, and all the principal Pársís and Hindús of the island, most anxious for the success of his application. Mr Campbell appeared for Dr Wilson, who brought into Court the two youths, Dhanjibháí Naurojí and Hormazdjí Pestonjí, and stated in his return to the writ, that he exercised no restraint over them, but that they of their own accord sought protection in his house, not deeming their persons or lives safe among their own relatives and countrymen. The Advocate-General requested time to prepare counter affidavits to disprove the assertions regarding the danger which Dhanjibháí would be exposed to if restored to his uncle's custody, and other matters contained in those

now read. The Chief Justice granted till Friday, or, in case that were not sufficient, till Monday next, and ordered that, in the mean time, Dhanjibháí should be at liberty to go where he chose; any attempt to interfere with his liberty would be punishable, not only by the ordinary process before a jury, but, if circumstances render it necessary, summarily, as a contempt of Court. Dhanjibháí on this came forward, and, in the face of all that was powerful, wealthy, venerable, or dangerous among his own countrymen arrayed against him; the dignitaries of the Pancháyit expressing a calm condemnation of his conduct, and a thousand other Pársís betraying scorn or hostility in their looks, he modestly and firmly declared his determination to remain with Dr Wilson. The appearance of this youth is singularly interesting: a more ingenuous or happy countenance we have never seen; and while we fully appreciate and allow for the natural feelings of anger which his countrymen must feel at his renunciation of their ancient faith, and the still bitterer regrets which his relations must suffer from a step which, in their view, estranges for ever a once beloved youth from their society, we could not behold his conduct, in this trying crisis, without being strongly impressed with the moral elevation which distinguished his position. In proof of the strong feeling entertained among the Pársís regarding this affair, we might refer to the articles which have recently appeared in the *Darpan* and *Sámáchar*, some of which are in a tone of great excitement. But of this fact there was, unfortunately, too abundant evidence on Monday. As soon as the Court rose, Dr Wilson walked down with the two Pársí youths to his carriage. The crowd made a rush upon them, but, as several European gentlemen were present, they were allowed to enter the carriage. As soon as the door was closed, a Pársí put his head in and said, "Dhanjibháí! your mother will come and dash out her brains at your feet, and then you and these Missionaries will be liable

for her murder." As soon as the carriage attempted to drive off, several of the Pársís caught hold of the wheels and endeavoured to stop it—on its moving on, the whole Pársí mob followed, shouting out, "*Seize, kill;*" a few called out to the others, "Stop, don't pursue the carriage, don't act fools"—but many declared loudly, they would willingly sacrifice their own lives in order to take Dhanjibháí's. In these violent proceedings, however, none of the respectable Pársís joined. In noticing this fact, so creditable to these latter gentlemen, we take the opportunity to express a hope, that they will use their influence to calm the excitement of their poorer countrymen, and impress them with the dangerous consequences of breaking the law, or attempting any thing against the persons of the converts. They have a perfect right to withdraw their children from the Mission schools—to establish other schools—to petition Parliament, if they choose. These are perfectly legitimate means, and, while they confine themselves to such, no one can blame them; but any attempt at violence to the persons of the converts or the Missionaries, without producing the slightest good, will only lead to a violation of the law, and a collision with the authorities, whose duty it is to punish such violation. For our own part, we would respectfully suggest, that the wisest and best plan, in regard to these youths, is to let them follow their own wishes, and consider them as no longer belonging to their community. What are three youths among 40,000 Zoroastrians, that, for their sake, the peace of the whole should be endangered? We repeat it, let them follow their bent quietly, and the present excitement will soon be forgotten.—*Bombay Times*, May 8.

In our former remarks, relative to the excitement produced in the Pársí community by the baptism of the two youths who have embraced Christianity, we did little more than give a description, free from comment, of the bare facts and circum-

stances. But things are now come to a serious push ; and it becomes every journal, which respects the general peace of the community, and reveres the majesty of the British name and power, to take a firm and decided tone, and to expose every hidden and secret machination that might injure the one, or insult the other. The *Times* of last Wednesday did its duty manfully ; but, since Wednesday, many well authenticated reports have reached us, and we have listened to details of schemes secretly fomenting among the Pársí community, which, if followed up, will inevitably bring upon them the irresistible and crushing weight of a vengeful Government. Not only are the deaths of the converts machinated, but the fate of all those who may interfere in their behalf, is plotted in the most diabolical manner ; and, from all that we have heard, it really appears to us, that the Pársís have either become exceedingly mad, or exceedingly silly. What greater madness can there be, than, by attempting any thing against the lives or liberties of the two converts, to bring themselves under the bayonets of the military, who would be ready to rush in upon them ; or what greater silliness can there be, than in their attempting to shackle the freedom of conscience—or in them, a mere section—a mere drop in the population of this country—attempting to dictate their wishes, or rather their intolerance, to a British Parliament, which can only speak the sentiments of a free and enlightened people, to whom their acts will, for many a long day, render them abhorred. The Pársís talk much of liberty out from themselves, but they cannot abide it among themselves. While they have got liberty of conscience from without, they will permit no liberty of conscience within. They are very ready, and very clamorous, in their outcry about their social privileges as a body, and always prepared with the choicest arguments, to shew forth the virtues and sanctity of toleration ; but, only let a whisper of individual privileges be heard from within, and the horri-

fic sound is felt like a blast from the evil Ahriman, and the smile of an angel is suddenly writhed into the wrathful scowl of a demon. But, however strictly and exclusively the Pársís have heretofore contrived to imprison the rights of individual consciences, they must be aware, that, even in their own high places, there is an increasing slackness and defection ; that the hearts of many are grown faint and lukewarm ; and that the secret alienation, which is working internally, is likely soon to terminate in an open feud ; and can they hope, by any outrage on the peace of the community, to turn aside the tide of internal disaffection which is now flowing within—can they hope, by the martyrdom of two converts, to prevent others from falling from the creed of their ancestors ? No, assuredly ; they will only hurry forward the declension and downfall which they so much dread.

The present conduct of the Pársís—and we would be understood as speaking to the head men of the tribe—seems as if arising from the idea, that they have a peculiar right of having their prejudices complied with, however contrary to reason or common sense. They think their prejudices should be held sacred, both by Government and the Courts of Justice, however repugnant they may be to British law or integrity. But nothing can be more delusive than these opinions, for they are not thought a whit more of than any other class of the community ; and although their connections with Europeans may be very extensive, and though they may have received from them many tokens of favour and esteem, yet, were they to commit themselves in any act violatory of the peace of society, and the power of Government, they would find every one of them arrayed against them, and ready to push them to the uttermost extremity. Under the British Government, the Pársís have become an opulent and respectable community. They have grown fat under the lenient and fostering hand of an upright administration. The British

Government has ever treated them with much respect and much consideration ; and, unlike any other caste in this country, they have never felt the arm of its power. They have never yet trembled beneath the pressure of its iron grasp, nor has its sword been plunged into their vitals. The British found them poor, and houseless, and slaves to the rapacious Muhammadans ; they gave them shelter, and protection, and help ; and now, because they, forsooth, choose to stand up against liberty of conscience, they would plot the perpetration of a public outrage, as if determined to brave the indignation of that government, which rescued them from poverty, and on whose breath they exist.

We very coolly put the question—Would the Pársís act thus under a Muhammadan Government, if any of their number had embraced the faith of Mecca ? No, they would not stir ; no secret meetings would be held ; no circulars issued ; no plans laid down ; no penalties proclaimed—the Court of the Kádhis would not be surrounded, and no Musalmán would be hissed or threatened. We would advise the Pársís to think seriously on their position. It would be well for them to interfere no farther with the motions of the two converts, and to reflect that the only harm they can do, will be done to themselves.

As plans are in progress for the seizure of the converts on Monday, we would strongly suggest the employment of a military escort. The events of last Monday gave a good foretaste of what may be expected, and have afforded the Magistracy ample reason for taking precaution, and if any thing does take place, it will be expected of every EUROPEAN TO DO HIS DUTY. We trust and hope, however, that the good sense of the Pársí community will see the folly of entering, through a breach in the law, into a collision with Government. Strongly would we recommend them to lay aside the counsels of wrath, and fierceness, and scorn, for those of pru

dence and toleration. The two converts are irretrievably lost to the law of Zoroaster; and to the faith of that prophet, whose existence is very doubtful, they can never be reclaimed; and even did they perish in riot, or by the dagger of an assassin, their fate can only bring upon their furious countrymen the height of contumely, and the severity of offended justice.

But is this the first conversion that has befallen a votary of Zoroaster? Did the Armenians never convert one? How many were converted by the victorious Moslems? Are not the present Muhammadan inhabitants of Persia nearly all the descendants of the Gabars and the brethren of the Pársís? And why then all this clamour? Why all these foolish threats, and frantic declarations? One of the native papers exclaims in a taunting manner—"lo, we are quiet." We would answer, Remain so—beware.—*Bombay Gazette, May 10.*

The final hearing of the case of the Pársí converts took place in open court on Thursday. The addresses of counsel, and the reading of affidavits on both sides, amounting, we believe, to nineteen or twenty, occupied from 11 to 4 o'clock; and judgment was pronounced by the Chief Justice at 6. The Court-house was, during the proceedings, crowded to suffocation by natives of all classes, amongst whom the Hindús and Muhammadans appeared to be more numerous than the Pársís. Some of the members of the Pancháyit and other leading Natives, not being able to find seats elsewhere, were, by orders of the Chief Justice, accommodated with chairs near the Bench. The conduct of all the Natives present, from the commencement to the close of the proceedings, was marked by the greatest quietness and decorum; and, on the breaking up of the Court, the two converts proceeded to the Scotch Mission-house with Dr Wilson, without any interrup-

tion being offered, to return thanks for a decision which secured to them the freedom of worshipping God according to their consciences. We congratulate all classes of our readers on the peaceful termination of this affair; and, now that the question has been set at rest, we trust that all the unpleasant feelings to which its agitation naturally gave birth, will speedily subside, and give place to a return of that harmony and good feeling, among all classes, which has long been a happy characteristic of this island of many races. Should any amongst our Pársí friends still be of opinion, as, from the affidavits and the Advocate-General's address, we are led to conclude they are, that the consciences and judgment of the youths have not had fair play—that they have abandoned their own creed without having had all the elements for forming a right conclusion placed before them, nothing can be easier or more reasonable than for their relatives to send some skilful Zoroastrian Doctor to confer with them on this subject, and endeavour, by reason and argument, to regain them to their original faith. If this be done in a proper and fair spirit, and without having resort to menaces, the youths will, we are convinced, meet the proposal with readiness; and we are sure that Dr Wilson, so far from opposing such a measure, will rejoice in the opportunity of submitting the strength of their convictions to so fair an ordeal.—*Bombay Times*, May 18.

Yesterday the case of Dhanjibháí Naurojí, the convert from the faith of Zoroaster, was decided. Five affidavits were put in by the counsel for the Plaintiff or Plaintiffs, for we really cannot say which, and these were completely overthrown by a number of affidavits on the other side. One of the affidavits on the part of the prosecution, was the conjoint production of the most influential Pársís of this place, who are all either Justices of the Peace, or members of the Pársí

Pancháyit. This affidavit held forth the monstrous doctrine that no Pársí is ever master of himself while a superior relation is alive over him, and that to the will of this superior he is bound in every action, in which conscience or principles have a part. The sway of the *pater familias* extends over every action of the man, and he is the helpless slave of an authority, to which a resistance is accounted a most inexpressible heresy, and a mad delusion. We never heard a more degrading dogma of faith or domestic slavery openly avowed; we never heard, and never, never expect to hear again such a tenet of moral degradation defended by all the art and sophistry of British eloquence. Mr Campbell, the counsel for the defendant, in a speech of the most animated eloquence, laid open the law which bore upon the case, in the most lucid and convincing manner. We do regret that the eloquent speech of Mr Campbell has not been, at least to our knowledge, fully reported.....

A number of affidavits, from most respectable individuals, testified plainly that the converts had every thing to fear from the Pársís; and when we consider that they are now reputed by the Pársís as aliens from their caste, we really cannot see their object for getting them back again. They cannot reconvert them; and what in the world can they want with them? The Pancháyit of every caste in Bombay must be aware, that its authority can only extend so far as the individuals of each caste or tribe choose to submit to it; but the moment any one chooses to reject its authority, its power over this one is completely gone, and any exercise of it, to his prejudice, would be illegal. Liberty is the sacred inheritance of Englishmen, and the bright symbol of their sovereignty. The keeping of this sacred charge is committed to the Courts, the Governors, the Magistrates, which England has appointed to administer, and watch over the unsullied purity of her laws. Her liberty has been won amidst the tempest of hostile fac-

tions, and the shock of revolutions. It is the seal with which she seals her conquests; the mark with which she marks the nations of her dominion. The liberty she confers is common to all, nor is it destined to be subdued by the terrors of superstition, or the prejudices of caste, or the wrath of a Pancháyit.

His Lordship, after briefly adverting to the principles which bore upon the matter, rejected the motion which had been made, and decided that Dhanjibhái might go where he pleased.

We were glad to see, that nothing but peace and good order prevailed among the numbers which collected round Dr Wilson and the two youths, on their way to their carriage. The only excitement in the crowd, which was composed principally of Hindús and Musalmáns, seemed to be that of curiosity.

We also observed that the military and police were on the alert.*—*Bombay Gazette, May 17.*

Time has hitherto hardly permitted us to notice the late excitement which has pervaded Bombay from the conversion of the two Pársí boys to Christianity. The Pársí gentry of the community have publicly disavowed the intention ascribed to them by some of the public prints of taking measures for rescuing the boys upon their return from the Court-house; and having addressed a memorial to Government disclaiming any motive to disturb the public peace, and maintain the excitement which had been manifested, have received in reply assurances of the confidence which Government places in their

* The military, we may here mention, were called out on a requisition to Government by the superintendant of Police, who considered his civil establishment inadequate to the preservation of the peace. We have not the slightest doubt that their attendance was necessary.

The members of the Pancháyit, we understand, took great offence, because reliance was not solely placed on *their* offer to do the needful; and they have in consequence sent a complaint to London!!—*Edit. of the . . .*

peaceable dispositions, and their efforts to maintain quiet. Now we must allow that this open disclaimer frees the gentry who signed it from all participation in the disturbances which had been apprehended, rather than experienced; but that the utmost indignation had been manifested by the followers of Zoroaster, and the most turbulent threats uttered by them, in consequence of what they term the desertion of two youths of their persuasion, cannot be denied. The unseemly wrath displayed, and the menaces uttered against those who have dared to examine and think for themselves, and to renounce what reason and conscience alike declared to be false, can only be looked upon as a proof of consciousness of a bad cause, and a wish to prop up a falling system by violence, in absence of argument and persuasion. Could they prove that any undue influences over the boys in question had been exerted, that either threats or bribes had been employed to gain a proselyte, then they might perhaps have had just cause—not indeed for employing violence, and blustering, and threatening, but for looking with something like distrust or contempt upon a faith which was unable to rest upon the foundation of fair and legitimate argument. But when, on the contrary, nothing but firm conviction had produced the change—the converts being unawed by fear of their associates' anger, or uninfluenced by hope of coming reward, that then recourse should be had to such measures of violence, brings us back to the days of heathen persecution and prejudiced bigotry, which we had hoped (as it proves vainly) could not have existed in a community far from ignorant, and enlightened by a half century's communication with a highly civilised people. But it is only one proof more, were that proof wanted, that the genius of paganism remains unaltered since the days of Nero; and that the knowledge of a weak cause produces the same recourse to manual force as when the early martyrs bled for their faith, and their relentless persecutors hoped by mur-

dering the Christian to uproot Christianity; it only reads us the lesson taught by the fires and burnings of Mary's popish reign, that when argument is weak, then cruelty and persecution is strong. But surely these indignant Pársís have been doing nothing but injuring their own cause. They have conferred upon the conversion of two of their number, a publicity from the Indus to Cape Comorin, which it might otherwise, in all possibility, have never attained; they must have excited, by their proceedings, in many a temperate mind, a desire to scrutinise the principles which could uphold or suggest such a result; they must have given birth to much discussion upon their faith, to much comparison between the religion of Zoroaster, which can prompt its disciples to act thus, and the gentle mild doctrines of the faith of Christ. And the Christian Missionary needs no better assistance (humanly speaking) in his endeavours to preach the Gospel, than such a frame of mind and such a disposition calmly to reason, to discuss, and admit conviction. All this, we repeat, is the most probable result to be expected in the mind of every calm and sober-thinking Pársí, from seeing the extravagant lengths to which his superstition has carried some of its professing members. We rejoice, however, to believe that the two youthful converts are in perfect safety, and out of the reach of the vengeance with which they have been so loudly threatened.—*Madras Spectator*, May 18.

The Bombay papers are still much occupied with the discussion relative to the excitement created among the Pársí community on the island by the conversion of two Pársí youths, educated at the Reverend Dr Wilson's school. If we may judge from the statements of our Bombay contemporaries, the ferment among the Pársís has proceeded to an extent, that it threatens the peace of the whole community, and is likely to create disturbances that may render our na-

tive fellow-subjects liable to the severest penalties of the law. It is admitted, however, that in the first instance they proceeded legally, by serving out a writ for the recovery of the youths alleged to have been seduced and forcibly detained from their friends; but that having been defeated by the declaration of these lads, that their continuance with the Missionaries was quite voluntary, they have actually threatened to have recourse to violent means. If such threats be really any thing more than mere ebullitions of momentary anger and disappointment, it will of course be the duty of the Government, in the first instance, to afford due protection to the lads, and in the next to put down their threateners by the strong arm of the law.

To this extent we are fully agreed with our Bombay contemporaries, but to confine ourselves to this part of the case as our Bombay contemporaries do, would be, to say the least of it, to take a very narrow and one-sided view of the important questions and consequences involved in the proceedings that have thrown a whole community, remarkably pacific in general, into a state of agitation bordering upon downright rebellion against the authority of the laws. It seems to us that other considerations than those to which the Bombay press has confined itself, are suggested by the case to which we are referring—considerations of the deepest moment to the future destinies of this country, and to which we shall venture to advert.

In the first place, we would premise, that in their eloquent denunciations of the violence of the Pársís, our Bombay friends appear entirely to overlook the large allowances that ought to be made for the excited feelings to which the violation of long-cherished prejudices, and the abruptness of the dearest ties of domestic life, caused by conversion, naturally tend to give rise. Let us imagine for a moment the case reversed. Let us fancy a Christian parent seeing his child se-

duced from him by Muhammadan or Pársí teachers, and borne off by them in triumph before his eyes, glorying in his conversion to the faith of Muhammad or Zoroaster ! What would be the feelings of that parent—what those of a Christian community in which religious feeling was predominant ? We need not pause for a reply ; but we may remark, that the case of the Pársí parent, whose child is converted to Christianity, is even more trying than that we have supposed. Even if he won back his child, the disgrace of his having become a renegade from his ancestral faith would be indelible ; ample allowance, therefore, should be made for the excitement which these conversions, so ostentatiously paraded before the native community, have created, and we should like to see their proceedings scanned in a more charitable spirit.

The most important consideration suggested, however, by the event to which we have been alluding, is that of the effect it is likely to produce upon the cause of education in general. No Christian can have resided, even for a brief period, in this benighted land, without appreciating the importance, even to the moral elevation of the people and their temporal happiness, of their conversion to Christianity ; but Christians very widely and sincerely differ as to the means by which we should seek to attain that desirable consummation. The wildest zealot will surely scarcely maintain, that if the cause of education in general should be endangered by such proceedings as those of the Reverend Dr Wilson at Bombay, the great injury of such a result to the moral interests of the people, would indeed be poorly compensated by the *possibly temporary* conversion of two half-educated youths. Of course, the answer is, that they are converts to reason ; but may not the prejudiced Pársís, at least, be well excused for doubting how far the reasoning powers of such youths can have been equal, even to comprehend the mysteries of our faith, and the reasoning of Dr Wilson, a Euro-

pean scholar, in their support? The Pársís urge, indeed, that the boys have been seduced by a species of bribery. It is needless to say, that we entirely acquit Dr Wilson of having had recourse to any improper means; but we do think, that his proceedings, if rightly represented, have not been sufficiently guarded against the *appearance* of holding out temptations to the two youths, whose conversion has created such excitement. Conveying them about in his own carriage, and petting them, as he appears to have done, must, in the eyes of the Pársís, have a very suspicious appearance. The prospect of such comforts, indeed, might at least tempt many poor boys to become converts; but the value of their conversion would be in exact-proportion to the purity of their motives. It certainly does appear to us, that in some of these missionary schools, a zeal is displayed which sadly lacks discretion; and that, in their eagerness to make converts of ignorant boys, some of our philanthropists have seriously endangered the cause, not only of education, but of Christianity itself. It is quite obvious, that in making converts, the first, if not the sole, object of instruction, addressing themselves exclusively to the very young and the very ignorant, our philanthropists lay themselves open to an imputation, that cannot fail to be injurious to the cause to which their pious labours are devoted. If they could be contented to bear in mind the heathen poet's wise maxim, *festina lente*, and, awaiting the progress of education, address themselves to the *instructed* and not to the *ignorant*, their progress might be slower, indeed, but it would be surer and more creditable to Christianity—and even where they failed, would, at least, do good; whereas, their actual system has a tendency to create in the native mind, a dread of all European instruction and instructors, and to extend the reign of that ignorance and superstition which it is, or ought to be, their object to terminate. We know, indeed, that in answer to such objections, Christian

teachers are in the habit of referring to the example of the Saviour and the Apostles ; but to such an argument the rejoinder is very obvious. When they can prove their inspiration or divine mission, let them neglect those merely human means and precautions, without which, otherwise, they cannot hope to succeed.—*Bengal Hurkaru, May 27.*

EDUCATION, CONVERSION, AND THE PRESS.—*The Parsi Conversions at Bombay, and the Bengal Hurkaru.*—"Do men gather grapes of thorns, or figs of thistles?" The wisdom of this deep and comprehensive principle, expressed in these words by the Lord of glory 1800 years ago, shines out more and more with the world's age. In vain do we look for any thing truly Christian from an Anti-Christian world—in vain do we look for any thing spiritual from fleshly-minded man. The thorn is a thorn amidst age and culture ; and so is the thistle amidst surrounding vines and fig-trees—the sun, the rain, the soil, change them not ; so, the world of enmity is still enmity, when its God appears ; and man who crucified his incarnate Creator in past ages, is still ready with the nail or with the cross, to repeat the deed, in as far as it is now possible, whenever his cause prospers or his gospel triumphs ! How manifest is this in India ! The gospel is the present representation of Christ in the earth ; by it, and by it alone—unless the Bible be cast away as a lie—is the world to be regenerated ; yet, see how our public press makes light of that gospel, and of attempts to convert India by means of it ! There seemed, for a time, a change to the better,—Christians, without yielding up their confidence in the preaching of the gospel, added to this primary department the subordinate one of *Christian education*,—Christianity took into her service science and literature, not as having any need for them, but as desiring to rescue them from the godless relationship in which they stood, to make them

serviceable for their original end. The world loving these two, but hating the former, rejoiced in the hope that this combination would end in obscuring and neutralizing Christianity, and in elevating its own favourites. "Let us help on this work of education," said they—(they would not say *Christian* education)—"for this is our glory—the saints are fallen into our snare—now shall we triumph over them and their weak, foolish gospel schemes!" But, blessed be God, the contrary has been the result,—the world has fallen into its own snare. The gospel will not be overcome—it has put forth its power—many have been converted, not into the solar system, but unto the living and true God—and some have been baptized, not into the literature of Deism, but unto the Christ of the Bible. *Now*, the world begins to wince and stagger at *conversions* even as before—nay, more than before. Formerly, they thought that they might, or might not, choose to notice "obscure and questionable proselytisms" among the ignorant and low:—but now the platform is too conspicuous to be concealed, even from affected ignorance and pretended indifference;—they *must* see, they must notice, they must write, they must say something. But, "what shall we say?" that is the question. "This will we say,—There are two parts in this conversion, one good, another evil,—the good, the whole good, will we connect with what is *our own*, even science and literature,—the evil, the whole evil, will we connect with the system of *religious* proselytizing, as practised by these missionaries. Thus shall we maintain our own consistency, adjust the balance of public favour, not lose our lucre, using honour to our pseudo-Christ education, and overturn this conversion system, which is now turning against us!" Thus do they speak among themselves, and forth come reluctant and rare editorials, effervescing with liberal words, but having the dregs of the old enmity against the gospel behind; so with our old

Christian friend the *Hurkaru*, in one of his columns of this week. He has brought out one of his laboriously disguised, but obviously directed, articles on missionary proselytism. Through the mercy of God, two young Zoroastrian pagans at Bombay have been delivered from the wretched superstition of their fellows, and are now (by profession) walking in the light of the living God. This happy change has been accomplished, in connection with a course of Christian education, under the superintendence of a man, as well known for his Christian character as his general learning; that course of Christian education was entered upon with the full consent of even Pársís—for they are subscribers to the Institution, and constantly send children thither. The consequence of these conversions has been a violent “ferment among the Pársís, who are said to have threatened even force itself, in order to bring back the youthful converts.” On this point our contemporary’s remarks are just and proper;—there can be but one opinion as to the justice of protecting all men in the lawful exercise of their inherent rights as men, and of suppressing all that is of an opposite kind.

On the remarks upon the subject of the “allowance to be made for feelings,” we have something to say too; they are a confirmation of those words of our blessed Lord, “Think ye that I am come to send peace on the earth; nay, but rather *division*—for the father shall be divided against the son, and the son against the father,” &c. Of course, if Pársís are converted to the living and true God and to Jesus Christ his Son, other Pársís may be, and will be, very angry; and, of course, such feelings of anger will be expressed according to the nature or opportunities of the men. The man, however, who would venture to compare the feelings of a *Christian*, on seeing one dear to him apostatizing from his God and Saviour, with the feelings of a Pársí, a Hindú, or a Muhamadan, on seeing a conversion to Christianity, manifests an

inexperience of the spirit of Christianity as great as his ignorance of the divinity of its origin. The Pársí may mourn over ruined family pride, and tarnished ancestral honour ; he may rage over Zoroaster's trampled creed, and fume over broken sectarian caste ; but when the Christian mourns over apostasy, he mourns over divine revelation rejected, over divine love despised, over divine blood trodden under foot, over divine salvation thrown away, over heaven shut, over hell opened, over eternal perdition entailed ! Is there no difference between truth and falsehood, save in men's belief or disbelief of them ? Begone, O miserable, scepticism, begone ! What ! must imagination take the place of faith, and a majority of sinners take the place of God ? Are we to call the truth a lie, and a lie the truth, and to consider the feelings that flow from them the same ? Nay, even to strike the balance in favour of the feelings that flow from falsehood and superstition ? Was it thus that Jesus of Nazareth said and did ? Human feelings, when directed to right and legitimate objects, we respect, and, as we are bidden, we would " weep with them that weep, and rejoice with them that do rejoice ;" but, when those feelings would hinder our fellow-men from returning to the first and true religion, the worship of the living and true God, dare we then sympathize ? Nay, no more than we could sympathize with the lamentations of the thief over his reclaimed son, or of the blasphemer over his converted friend. We have pity for such persons ; but sympathy, in the pure sense of the term, we cannot, as Christians, exercise or profess. We well know the hacknied answer to all this by the world, that " the Pársí's superstition is to him what the Bible is to us ;"—this is just to say, that the Bible and the Zand-Avastá are alike human, or alike divine ; but he who says this, throws off the mask, and declares himself a deistical infidel. There for the present we leave him to adjust his vizard for the most anti-Christian masquerade.

But, forsooth, the cause of *Education* among the natives of this land may suffer by this procedure of *Conversion* ! Oh, the kind and tender considerations of the men of this generation on behalf of the idolaters of India ! Little do the latter know how anxiously the former are watching over their best interests ! It is not enough that this poor land has been for ages, and is now, enveloped in superstition and profligacy. Oh, no ! remember the heathen poet's adage, "*Festina lente*," —(English reader, excuse our simplicity in venturing to translate so important, so vitally important a direction, as this.) —It is not enough that *three millions*, out of one hundred millions, are annually pouring into the eternal world—still, O Christian zealot, "*make gentle haste* !" It is not enough that troop after troop of professed Christians are sweeping home to their fatherland year after year, and leaving this country to a new company of untried servants or adventurers—still, O Christian zealot, "*Festina lente* !" It is not enough that our own deistical and time-serving countrymen are denying their first faith, and sacrificing their Bible on mammon's altar—No, no ! O Christian zealot, "*make gentle speed* !" It is not enough that a band of faithful Missionaries, who have already hastened from friends and country, and are now hastening, many of them, to sickness and the grave. It is not enough that they are mourning over the obstinacy of superstition, and over the fewness of them that will exchange falsehood for truth, and accept of grace for wrath—nay, nay, pine away, die away, as ye will, desiring, as your Master, to be consumed by the zeal of God's honour ; this, this, is the philanthropist's watch-word to you, "*Festina lente* !" The Lord of all says, "Whatever thine hands can find to do, do it with all thy might ; for there is no wisdom, nor device, nor knowledge, nor work, in the grave whither thou goest !" but the world says, in the greatest of all works, "*Make gentle haste* !" Ah, poor, blind imputing world, when the judgment-

day comes, then wilt thou learn whether of these two adages comes from God, the God who is Love !

But, in conclusion, we would remind the *Hurkaru*, and all like-minded friends, that the Missionaries have received a command from Him whom they serve, to preach the Gospel to every creature, and to baptize every believer—and that command they are as much bound to obey as they are bound to obey the decalogue. Salvation is their object, and not mere education ; if any prefer the latter and reject the former, let them, we dare not follow them, for the object of our labour is as explicitly revealed as the mode. It is wretched feeling to tell us that Missionaries are “ not inspired ;” if it be admitted that the *Bible*, which is their directory and text-book, is *inspired*, the latter is all that they ever laid claim to, and that the *Hurkaru* well knows ; and if their Book be of God, and if they are following the method there laid down for regenerating mankind and blessing the world, then they know that finally they shall prevail, and that when the writers of the *Hurkaru* and *Advocate* are both laid in the dust, and their spirits have rendered their final account to Almighty God, the Gospel of Jesus Christ shall reign in India, and Christian education shall be her prime minister. The Christian can therefore labour and be patient, knowing the glory that shall follow ; and if this world buffet him and reproach his work, he will remember them who said, “ Is not this the carpenter’s son ?” “ Can any good come out of Nazareth ?” —*Calcutta Christian Advocate*.

Dr Wilson and his spiritual children are sure to enjoy the sympathy of every true Christian ; and many prayers, we trust, will be offered on their behalf. Their position is one of equal danger and honour. And in proportion to the greatness of both, is their need of wisdom and grace from above. To understand the case, it is necessary to remember, that Dr

Wilson has for years been learnedly and zealously assailing the Pársí faith in public lectures, and by the press; and the Pársí people have been deeply mortified by his power, and their own weakness in argument. The present conversions they must feel to be less the fruit of the educational system of the Assembly's Seminary than the commencement of the learned Missionary's success in combating their faith. They are therefore naturally alarmed; and some intemperance of language on the occasion may very well be excused. That individuals amongst them would willingly pursue a conduct as violent as any language that could be used, we have no more doubt than we have that men of all other communities have done the same in similar circumstances. Persecution is the course natural to such as are enemies to truth and piety, and has not always been avoided by the lovers of both. That not a few of the Pársís, therefore, are ready enough to become persecutors of their countrymen who embrace the Gospel, there can be no reason to question. Happily their inclination and their power are not alike. The British Government is sufficiently strong to afford protection to all who are under its shelter.

But how strange a religious confederation has this occurrence produced! Pársís, Hindús, and Muhammadans are here uniting for mutual defence against the proselytism of Christians. There is something peculiarly in character, in the Musalmán deprecating interference with the religious faith of Heathens—simplicity beyond measure in their courting his advocacy. May we expect a holy alliance of the same kind in Bengal? Of the thirty millions inhabiting this province, no less than fifteen have the Muhammadans turned to their own creed, and that by no very scrupulous means. And, to this day, for one Hindú who is induced to embrace the Gospel, tens, if not hundreds, aye, or thousands, are taken from caste to follow the faith of Muhammad. And yet will the

Musalmán's have the effrontery to object to Christian conversion, or Hindús the folly to ask for such defenders? Besides, before Hindús complain of Christians seeking to turn their countrymen from the national faith, they should be able to shew that they do nothing of the kind themselves. It is a historical fact, that Hindúism acquired its predominance in India by the proselytism of conquest; and it is equally a fact, that it is still stretching its dominion over new tribes, although no longer by arms. In Assam, there are large Missionary establishments for the propagation of Hindúism amongst the Ahoms, and the various mountain tribes. Will the Hindús of Bengal avow, that the Gosains of Assam are pursuing a course of injustice, in worming themselves into the favour and belief of the unlettered tribes upon our eastern frontier? If not, let them be silent about the proselyting efforts of Christians. For ought we know, the Pársís may be a perfectly non-proselyting people; and may, therefore, be consistent in desiring that nobody should attempt to convert them. But if they be, one of two things must be certain; either they do not consider that their religion can be of any benefit to their fellow-men—in which case it can be no true religion at all;—or they have not benevolence enough to seek the communication of its benefits to others; and then they must be a set of selfish, ungenerous beings, with whom one can have no sympathy.—*Friend of India, May 30.*

NATIVE LIBERALITY OF SENTIMENT.

To the Editor of the Bombay Times.

SIR,—It cannot be doubted that, at present, there is a great deal of boisterous clamour against religious instruction, and current amongst certain classes of the natives of this town, and excited principally by those from whom better things might be expected. It is a fact, however, that not a few gen-

tlernen most decidedly protest against the proceedings which are to be condemned, and show themselves to be in no degree averse to inquiry into the claims of that Book, which is recommended to their attention, as having obtained the credence, and forming the standard, of the practice of the most powerful and intelligent nations on the face of the globe. Of this fact, I beg to give you a very striking illustration, in the following extract of a letter just received from a native gentleman of the highest respectability, whose son is at present prosecuting his studies in Bombay : " I will not believe or give credit to one particle of what is said against him, (Dr Wilson). Please to say so with my humble respects to him. I am sorry for not having written to him, and Mr ———, and Mr ———, &c., to whom I beg you will be pleased kindly to remember me. I will soon write them all with regard to my son's continuing to attend their lectures. I quite approve of it, and thank you much for it. EVERY MAN MUST ACT FOR HIMSELF ; SO LET MY SON, IF YOU PLEASE, HAVE EVERY OPPORTUNITY TO SEE AND JUDGE, AND THEN ACT FOR HIMSELF." Yours sincerely,

18th June, 1836.

VERITAS.

THE BENGAL HURKARU, DR WILSON, AND THE PÁRSÍ CONVERTS.

To the Editor of the Bombay Courier.

SIR,—Though for some time past, I have observed various misrepresentations made in certain quarters, connected with the conversion of two Pársí youths, to whom I lately administered the sacred rite of baptism, I have hitherto refrained from publicly noticing them, and that both from an anxious desire to avoid doing anything which might be misunderstood, and might contribute to foster, instead of allay, that undue excitement which has existed in certain portions of the Pársí

community, and from the general satisfaction which I have felt in the manner in which the conductors of the newspaper press of Bombay have treated a very delicate subject. The article which you have copied from the *Bengal Hurkaru*, however, is so erroneous in point of fact, and offensive, yet mild and plausible in its insinuations, that it compels me to break silence. I trust that you will kindly allow me, through the medium of your widely circulated paper, to make it the subject of a few brief observations.

1. "It is admitted," says your contemporary, "that in the *first instance*, they [the Pársís] proceeded legally by serving out a writ for the recovery of the youths alleged to have been seduced and forcibly detained from their friends." I am not aware that any admission of this kind has either publicly or privately been made in this quarter; and certain am I, that one more inconsistent with fact could not possibly have been made. The first measures directed against myself and the converts, were those of illegal hostility, the violation of the sanctuary of my own dwelling, and ferocious assaults upon our own persons. This fact has been established upon oath, in so far as the late prosecution compelled us to advert to it; and if we have not prosecuted the offenders and their alleged instigators, on the criminal side of the Supreme Court, it is only because of our love of peace, and our hope that the day is not far distant when another motive than that of the terror of justice may lead them to repentance. Of some of these circumstances, the editor of the *Hurkaru* can scarcely be supposed to be altogether ignorant, for the first notice of the conversions which would reach him, and which is to be found in an editorial article of the *Bombay Gazette* of the 3d of May last, contained this intimation:—"On Monday last, an attempt was made to carry him [the second youth] by violence from Dr Wilson's house, but it was defeated by the assistance of his domestics and some Maráthá teachers, who, alarmed

by the uproar, came running to his rescue. Being foiled in this endeavour, the parties went away, and shortly after returned with a policeman, and tried to have the young man removed on a charge of his having carried away some of the family jewels; but this scheme, we are informed, was found wholly impracticable, and has been condemned by the relatives more immediately concerned." It was I who first suggested to the Pársís the propriety and necessity of their having recourse to the tribunals of justice, as they have admitted in their own affidavits. When I did so, the person in Bombay most immediately concerned with the youth, frankly told me that he had no fault to find with my proceedings in the case, and no wish to interfere with his nephew, except what arose from his desire to preserve his own situation and life, and to maintain his own position in the Pársí caste, many of the members of which had threatened to injure him in case he should not exert himself to rescue his nephew! Sir John Awdry, when delivering judgment, properly observed, that the individual to whom I refer, was "*an instrument in the hands of others.*"

2. Your contemporary observes, "That in their eloquent denunciations of the violence of the Pársís, our Bombay friends appear *entirely to overlook* the large allowances that ought to be made for the excited feelings to which the violation of long cherished prejudices and the abruption of the dearest ties of domestic life, caused by conversion, naturally tend to give rise.....Ample allowance should be made for the excitement which these conversions, so *ostentatiously paraded before the native community*, have created." This remonstrance is probably intended for some of the gentlemen of the "broad sheet;" but even as directed to them, it is manifestly unjust; because they have all made the greatest allowances for the wounded feelings of the Pársís, in so far as they did not seek an expression in illegal acts. Parade,

connected with the conversions, there was none, either before the native or European community. The religious services were conducted with the greatest simplicity, and solemnity; no account of them, by any missionary, has yet been published; the notices of them, contained in the Bombay newspapers, except, perhaps, when the merits of my own discourse were adverted to, were sober and veritable, and such as became honourable gentlemen who may be supposed to have no objections to the peaceable propagation of our holy faith in this benighted land. The Pársís are the parties who have given notoriety to the late change of religious sentiment. "They," it is properly observed by the *Madras Spectator*, "have conferred upon the conversion of two of their numbers publicity from the Indus to Cape Comorin, which it might otherwise, in all probability, have never obtained."

3. The Hurkaru alludes to the "*possibly temporary conversion of two half-educated youths*;" and asks, "May not the prejudiced Pársís, at least, be well excused for doubting how far the reasoning powers of such youths can have been equal, even to comprehend the mysteries of our faith, and the reasoning of Dr Wilson, a European scholar, in their support." I can, of course, be no guarantee for the steadfastness of the faith of the Pársí, any more than of any other, converts, though the decided and devoted part which they have lately acted, in spite of the most atrocious threats on the one hand, and the most liberal offers of employment and promotion on the other, inspire me, and all who are acquainted with them, with the most encouraging hope of their proving ornaments to the Christian cause. As to their education, and competency to judge for themselves in matters of religion, the Pársís have not the slightest right to complain. It is long since they were both constituted disciples of Zoroaster on their own responsibility, and according to the forms of the Pársí faith. As far as the knowledge of the essential principles of Christ-

ianity is concerned, I believe that they would gain admittance into the strictest communion in Europe. The youngest of them is not inferior in point of *general education* to any of the Pársí gentlemen who bear Her Majesty's commission of the Peace. *Should any of them doubt the correctness of my statement on this point, I shall be happy to submit the matter to the judgment of any umpires who may be equitably selected by both parties, and who will permit a public examination to be conducted before judgment is pronounced.* I make this proposal without any wish to hurt the feelings of the Honourable Justices, though I allow that I adopt, with such of them as complain, the *argumentum ad hominem*. Will the Bengal Hurkaru venture to be their surety?

4. "The Pársís urge, indeed," says your eastern friend, "That the boys have been seduced by a species of bribery. It is needless to say, that we entirely acquit Dr Wilson of having had any recourse to any improper means; but we do think that his proceedings, if rightly represented, have not been sufficiently guarded against the *appearance* of holding out temptation to the conversion of the two youths, whose conversion has created such an excitement. Conveying them about in his own carriage, and petting them, as he appears to have done, must, in the eyes of the Pársís, have a very suspicious appearance." The Pársís, I would remark, showed no want of will, during the late trial, to prove that any improper, or suspicious, means were resorted to, to effect the conversion of the youths; but they had so little hope of success in such an endeavour that they did *not even attempt it*. An occasional ride in a carriage, is no new thing with either of the converts, as it is no unusual thing with thousands of their tribe; but it so happens that no favour which they ever received from me in reference to conveyance had a particle of influence connected with the change of their religious sentiments. Neither of them was accommodated with a seat in any

vehicle belonging to me till a few days before the baptism took place, and till such time as they and I were well assured that their life and liberty would have been in danger, in the part of the town through which they had to pass, had they not enjoyed the protection of a European. No instance of my "petting" them has been condescended on; and, of course, I must be silent on this great and important topic. I must observe, however, that so difficult do the Pársís find it to account for the conversions on any worldly principles, that not a few of them actually attribute them to the influence of magic dispensed by myself, or of some unknown medical specific which I have furtively administered; and that recourse has actually been had by some persons—whether *Athorvan* or *Bedin*, I do not here say—to a counter-magic to destroy the potency of my supposed charms. In the pages of the *Durbin*, you will find, if I mistake not, a story about my encountering and defeating a devil in the jungles of the Northern Konkan, and brought forward, I suppose, to explain the past occurrences, and to guard the native community against holding intercourse with me in the time which is to come! It is a curious circumstance, that the remedy for the infidelity of the youth, as to the institutes of Zoroaster, seriously recommended by some of their friends, is not a discussion as proposed by the *Times*, but a copious potation of *nirang*, and the repetition of the *Niáish* commencing with the words *Yathá Ahuvairió*, and which is said to have been often effectual in securing the flight of Ahriman himself. Of this fact I have the written proof in my possession.

5. The concluding remarks of your contemporary on "*some of these missionary schools*," I am not called particularly to notice, as they are probably intended to tell against some institutions immediately under his editorial eye, which require no defence from my humble pen. I beg to say, however, that while I consider it a solemn duty to communicate Christ-

ian instruction to all youth to whom my legitimate influence extends, I can never be accused, by any person in the slightest degree acquainted with my engagements, connected either with the private apartment, the scientific or theological lecture-room, the scene of public concourse, or the wide-working press, of being among the number of those who "address themselves exclusively to the very young or the very ignorant." "I am debtor both to the Greeks and to the barbarians, both to the wise and unwise. However unworthy my missionary services may be, they have not been restricted in their objects. I have taught the alphabet to a despised outcast, and Newton's Principia to the son of a titled lord. I have met the learned Bhatta, the Jati, the Maulavi, and the Dastur, on the arena of public discussion and debate; and my expositions of their systems of error, and which are founded on direct appeals to the Vedas, Puráanas, Koran, and Vaudidád, are still unanswered. I have preached that Gospel which is the power of God unto salvation to every one that believeth, from Cutch to Canara, and from the island of Bombay to the plains of Berár, and that in the vernacular dialects of all the intervening provinces. And I have addressed all classes of the community, literally from the prince in the hall of royalty to the beggar on the hill of ashes. "That which I speak, I speak as it were foolishly, in this confidence of boasting; but you know who is my exemplar, and the occasion of my folly."

6. The Bengal Hurkaru, if I understand him aright, seems to wish the missionaries of India, in the first instance, to confine their efforts for the education of the young to secular instruction. Connected with this subject, we are all willing to enter into a solemn covenant with him and his friends who support the system to which he is attached, and to have it signed, sealed, and supported, by the most terrible sanctions. This covenant, however, must embrace certain conditions, but none of which are in the slightest degree unreasonable. The

secularists must agree to suspend, during infancy and youth, the development of the evil passions which are congenite with the human frame. They must ward off all the temptations which arise from a corrupted world, and the enticements of the spirits of darkness. They must interdict the visits of the king of terrors, and secure maturity of years for all whom they would leave undisturbed by the discipline of Christ. And they must find compensation for the peace, and purity, and joy, which our holy faith brings with it, even to the youngest over whom it exercises its benignant sway. If they will satisfy us of their ability and willingness to effect these simple arrangements, we shall be content to confine our ministrations to men of ripened powers, or advanced years; but if they can give us no guarantee on the subject, we must continue to follow our present course. If we find that the original depravities of our nature, when not restrained by the power of heavenly truth, strengthen themselves with the strength, and grow with the growth, of the child in whom they dwell; if we see the world spreading its thousand snares for the incautious and unguarded, and be assured by infallible testimony that "the adversary goeth about as a roaring lion, seeking whom he may devour;" if we see the arrows of death, with indiscriminating flight, moving amidst the most tender and infantile, as well as among those who are in the prime of manhood, and the men of hoary hairs; and if we can find no "balm" but "that which is in Gilead," for wounded souls, and no "fountain but that which has been opened in Jerusalem, for sin and for uncleanness," and no heaven but that of Jehovah, to satisfy the aspirations of an elevated spirit, we shall glory, and *abound* in our present labours, putting all our trust and our confidence in him whose promises we so abundantly find in the pages of divine inspiration.

But I must conclude. While I write thus freely, I have no wish to under-estimate any of the blessings of education

which the Hurkaru would give to the natives, when they are connected either with an enlightened literature, or a sound philosophy. I give him credit for cordially admitting and feeling "the importance, even to the moral elevation of the people, and their temporal happiness, of their conversion to Christianity." I give him thanks for a frequent and enlightened advocacy of the sacred cause of religious liberty. I take as indulgent a view as he possibly can, of the present misunderstandings of many of the members of the Pársí community. I exempt a large portion of that body from the charge of their having done any thing to violate the principles of religious freedom, and to disturb the peace of the community. And I hope that all will soon be disposed to give us credit for those measures, which the novelty of the late movements in Bombay have prevented them from calmly contemplating and rightly understanding. I live among them not to injure them, but to seek their welfare; and in its advancement I shall ever rejoice.

Wishing you all success in your editorial labours, I am
Sir, yours truly,

JOHN WILSON.*

Bombay, 11th June 1839.

V. PROCEEDINGS ADOPTED BY THE PÁRSÍ COMMUNITY SUBSEQUENT TO THE PROSECUTION IN HER MAJESTY'S SUPREME COURT AT BOMBAY.

Extract from Dr Wilson's Work entitled the Pársí Religion as contained in the Zand-Avastâ, &c.

With the law which vouchsafed to the youths their liberty, many of the leading members of the Pársí community were

* In justice to the editor of the Bengal Hurkaru, it is to be mentioned, that on the publication of this letter, he most honourably retracted all the personal insinuations against which it complains.

far from being satisfied. Towards the end of 1839, they presented to the Government of Bombay a libellous document, altogether adverse to it, ever since designated as the "Anti-Conversion Memorial," and bearing 2115 signatures, procured, after several months canvassing and misrepresentation, out of a population of about 250,000 souls residing on the island of Bombay. I have not space to insert it in full, but its objects and spirit will be sufficiently apparent from a part of the prayer with which it concludes :—"We therefore pray of your Excellency, that you will be pleased to request the Legislative Council of India, to pass a law which shall place the Christian Missionaries, who resort to this country, on such a footing with reference to the people of India, that no such case as recently happened can occur again, without redress being afforded through a Court of Law to the injured and afflicted family, and in particular that no Missionary or other schools be established in the interior, without the previous sanction of the Governor in Council, and that no Missionary, or other person, shall be permitted to interfere or tamper with the religion of a native child, under twenty-one years of age, except with the express and explicit sanction in writing of the parent or legal guardians of such child. And farther, that if any person after the full age of twenty-one years shall become a convert to the Christian or other faith, he shall not be capable of exercising any power or control over his wife or children, and also shall be liable to provide a reasonable sum for their maintenance ; and also he shall forfeit all right and title to inherit the family or ancestral property of his parents, except such portion thereof as may be bequeathed to him by will, and that the provisions of the Act may be guarded by proper penalties to be enforced in any Court of Justice in India."*

* A comment on this memorial, I submitted to the Bombay Government, and to the Government of India, which was taken into consideration along with it, when its merits were discussed.

The Anti-Conversion Memorial was, with a single exception, universally reprobated by the public press in India. It was impossible that it could meet with any favour from an enlightened and impartial government. In reply to it, the Governor in Council at Bombay remarked as follows:—
 “The principle, by which the proceedings of this Government will be regulated, in all questions connected with the labours of the missionaries, is that of the strictest neutrality Whilst, however, the Government are thus resolved to adhere to the path of strict neutrality, it will be obvious to you, that the course of argument and fair reason cannot be impeded, since its progress is a necessary consequence of the extension of education, for which, in the abstract, you are justly so anxiously solicitous. As regards your complaints that the missionaries are allowed to locate themselves wherever they please, even at places which you hold most sacred, the Government of India will determine, whether any, or what restriction should be imposed. You likewise complain of the extension of missionary schools, but it does not appear how Government, adhering to the principle laid down, can interfere to prevent their extension. The remedy, however, is clearly in your own hands, for, firstly, it is within your own choice to send your children to those schools, and secondly, you may send them to the Government schools, or unite among yourselves to establish schools, where Christianity shall not be taught.”

The deliverance of the Government of India was, if possible, still more decided and satisfactory to all who respect the sacred claims of truth and of conscience. “In reply, I am desired to state,” wrote the Secretary, “that his Lordship in Council has given his deliberate attention to the statements and requests contained in this memorial. It is among the first wishes of his Lordship in Council, that the just and tolerant principles, by which the British Government in India

is actuated, with regard to every question connected with religion, should be well understood by all classes of the population, and especially by persons of the high respectability and character which belong to the memorialists. His Lordship in Council is, however, entirely persuaded that the parties to the representation now before him, will, upon consideration, be satisfied, that they require no further assurance on this head, than that which is to be found in the uniform tenor of the proceedings of Government, and in those declarations of strict neutrality which have with much propriety been addressed to the memorialists by the Honourable the Governor in Council at Bombay, and which his Lordship in Council would here desire, in the most emphatic manner, to repeat and confirm. Consistently with the rules by which the Government alone can be guided, his Lordship in Council must feel himself precluded from entertaining the question of passing legislative enactments, which would be at variance with a just regard to the rights of civil and personal liberty, with the principles sanctioned by the British Parliament, and with the express precedents of past legislation in India.* The attendance at missionary schools, being entirely voluntary, the remedy against any evils, apprehended from the instruction imparted at them, is in the hand of native parents, who may refrain, as is observed by his Honour in Council, from sending their children to those schools. His Lordship in Council cannot deem it to be necessary, or proper, to prohibit the resort of missionaries to any place to which other British subjects may, without offence, have access. The law is already powerful to prevent whatever may obviously tend to the disturbance of good order, and to punish insult, and outrage, upon the native or other religions by any parties."

The avowment of these principles and determinations, had a most happy effect in the native community. An appeal

* Section 9, regulation 7. Bengal Code, 1832,

which was made to England by those who wished them, and consequently the cause of civil and religious liberty, to be restricted, fell to the ground, from the belief of the friends and agents of the Pársís in that country, that no good result would follow further agitation, and that it was likely that, in that enlightened country, reproach and obloquy would be the only harvest of its promoters. It is but justice to the Pársís, and the other natives who joined with them, to say, that many of them are heartily ashamed of their proceedings in the conversion case from first to last, and that some of them have apologized to myself and other Europeans, for their own connection with it.

But, what, it may be now asked, has been the result of all the agitation which some inconsiderate persons have contrived to excite in connection with the conversion of the Pársí youth? Has it served to confirm the Zoroastrians in the faith of their fathers? Has it put an end to all farther religious inquiry? The very opposite effects have been its consequence. The unreasonableness of the proceedings adopted, has generated the suspicion that there is no truth in reserve to stand on its own basis? Curiosity has been widely excited and is anxiously prosecuting research. The communications on the comparative merits of Zoroastrianism and Christianity, which have from time to time issued from the press, have been eagerly pursued. Convictions of the feebleness of the one system, and the strength of the other, are not uncommon. Hence the alarm of those who are not prepared to allow truth to take its course, and its great author, the Father of lights, to be glorified, and immortal souls to be saved. Hence the belief of some, inordinately attached to Pársísm, that they can contribute to support its cause. Hence the controversial works which I now undertake to answer, the products of an advocate hired by the Pársí Paucháyat, and individuals occupying the highest place of its priesthood, and others

of a more obscure standing. Dosabháí, who first appeared on the arena, concludes his work by saying that he has "toiled a whole year" at it, in consequence of an order which he received from the shets of the Pancháyat, and other great men, to render *tá'zi* the *good faith*, and to answer Dr Wilson." Edal Dáru,* says, that he writes for the purpose of showing the Mazdayasnís the foundations of their own faith, and assisting them in their controversies with the *Jud-dín*, or Gentiles. Aspandíárijí, whose book appeared in the end of November last, seems to express his gratification with the inquiry which is proceeding in the community of which he is a member. He says, "I have peculiar satisfaction to notice that the pamphlet referred to [the lecture on the Vandidád] has within the last few months, created some sensation among the Pársís, and furnished them with many topics for discussion.†

I cannot but tender my sincere congratulations, in these circumstances, to the members of the respected Pársí community. They are in a situation different from that of many of the other tribes in this great country, who are not only involved in error, but altogether unconscious of their situation, and without any attempt being made to arouse them to consideration. Let them do justice to the call for thorough inquiry and devout reflection, which has been providentially addressed to them.

CONCLUDING-NOTE.

After the trial in the Supreme Court, which has been noticed in the preceding pages, the two young Pársí converts continued to reside under my roof in Bombay, and to prosecute their studies for the holy ministry at the General Assembly's Institution. In the beginning of 1843, Dhanjibháí left

* Preface to the *Maujazát-i-Zartusht*. † *Hádí-i Gum-Rahán*, p. 2.

India to accompany me in my voyage and journey to Egypt, Mount Sinai, Idumea, the Holy Land, Syria, and other parts of the East; and, before the close of that year, he arrived with me in Britain. Since that time he has enjoyed the great advantage of studying at the New College, Edinburgh, under Drs Chalmers, Welsh, Duncan, Cunningham, and Buchanan. In the beginning of the summer of the present year, he was duly licensed as a preacher of the Gospel by the Free Presbytery of Edinburgh. For some months, he has officiated with great acceptance and usefulness in different parts of Scotland; and as these sheets pass through the press, arrangements have been made for his ordination to the holy ministry among his countrymen in India, by the same ecclesiastical body by which he was licensed as a probationer. Hormazdjí has just completed his studies at Bombay, and is at present going through his probationary trials with the Free Presbytery at that place. Both of the converts will be followed, in their work of faith, and labour of love, and patience of hope, in India, by many prayerful and expectant hearts, and particularly by the members of those congregations in Edinburgh,—which, it is expected, will respectively support them, as their messengers of peace to the benighted millions of that great land.

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